DGR-D

LEVEL D

Design for Good Reading

A READING SKILLS PROGRAM

Melba Schumacher
George B. Schick
Bernard Schmidt

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TITLE I - ESEA

DGR-D

Design for Good Reading

A READING SKILLS PROGRAM

New Edition

LEVEL D

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CONTENTS

NOW THAT YOU ARE ABLE TO READ 4

Reading Essays

1 *Shark!* 9
2 *The Miracle of the Talking Leaves* 13
3 *The Anarchists* 20
4 *Carl* 24
5 *Science and Culture* 29
6 *The Promised Visit* 34
7 *Colonel Shaw* 41
8 *Robert Morris* 45
9 *Four Choices for Young People* 51
10 *A Campaign That Failed* 56
11 *Oedipus Rex* 61
12 *The Emperor of Japan in Defeat* 67
13 *The Invisible Majority* 72
14 *Music: The Happy Medium* 76
15 *The Professor's Yarn* 81
16 *I Broke My Back on a Rosebud* 87
17 *Man and War* 92
18 *Hope* 97
19 *On the Track of Unknown Animals* 101
20 *Territory* 106
21 *The Tornado* 111
22 *At Bat* 117
23 *Sports* 122
24 *The Campus City* 127
25 *The Age of Effluence* 132
26 *Can There Be Life in Space?* 139

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DGR-D

Key to Reading Essays 143

Conversion Table—Essays 145

Getting the Idea—and Judging It 149

Key to Getting the Idea 162

BUILDING VOCABULARY 163

RECORD OF PROGRESS 190

PERSONAL WORD LIST 192

The illustrators of this book and the pages on which their work appears are as follows:

William Sauts Bock: 9, 20, 29, 31, 51, 52, 61, 63, 72, 73, 81, 82, 84, 92, 93, 97, 101, 102, 103, 106, 107, 111, 113, 127, 129, 139

W. T. Mars: 13, 15, 17, 24, 25, 34, 35, 36, 38, 41, 45, 47, 56, 57, 67, 68, 76, 77, 87, 89, 117, 118, 122, 123, 132, 133, 134, 136

NOW THAT YOU ARE ABLE TO READ

Why Improve Your Reading?

BECAUSE YOU HAVE REACHED an educational level where you have developed certain basic reading skills—or you would not be where you are now—it should not be too difficult to realize that there is still more to accomplish.

Until just a few dozen years ago, it was commonly believed that once a person had proved he could read at all, nothing more was to be expected. But substantial findings demonstrate that basic skills are not enough in our present society.

You already know that

- inefficient, plodding reading is wasteful and unwise
- reading is thinking. If reading is labored, then thinking is weak, inaccurate, or scanty
- word-for-word reading tends to obscure meaning
- the business–industrial–professional world requires a good command of reading skills
- reading improvement is *everybody's* business and task and *hope* for the future

This book offers opportunities for you to build upon what you already know and upon your present skills. Remember, you are investing time and practice and thought and energy in *yourself*. Can you think of a better investment?

Of course you know that some of the most important advantages of efficient reading are these:

- to read broadly of the world about you
- to acquire thorough knowledge in depth of a specific subject
- to get a general idea of some topic that may interest you or require your attention
- to receive pleasure and relaxation

Approaches to Reading

THE MORE YOU LOOK about you in a bookstore, good library, or large periodical rack, the more you must realize that there are almost as many *kinds* of reading as there are books and magazines. They offer boundless opportunities, challenges, and pleasures. Despite this great wealth of reading resources that awaits your eyes, you may assure yourself that what you want from a particular printed page determines how you should read it.

Your reading purpose is very important. If you have some time to spare, waiting or just relaxing, you read a book or magazine with that aim in mind. You do not have to know the material; it is not vital in your life; you are reading simply for enjoyment. So your purpose is relaxation.

Contrast this situation with quite another—you have a set of instructions to understand in order to get something done or made or built. So you concentrate. You pay undivided attention to the material you are reading. And you stay with it step by step or item by item until you feel confident of your ability to proceed successfully. These two examples serve to illustrate the wide differences that every mature reader conforms to automatically in his reading practice. In between these two extremes there are a dozen or more recognizable stages where greater—or less—concentration, attention to details, and general control of information properly come into play.

How do you get this kind of flexibility in terms of reading purpose?

- By practice
- By predetermining your purpose for all reading
- By forcing yourself to read at faster rates on easy material
- By creating the atmosphere you find best suited for good concentration
- By questioning the author in your mind as you read and by anticipating his answers

Do these things and you become an efficient, *involved* reader.

Kinds of Reading

MOST OF US are engaged in at least three different kinds of reading all our lives. These main kinds of reading are:

STUDY READING

While you are in school, this is all-important. But the ability to concentrate and retain what is read is supremely useful throughout our lives. For the most part it consists of

- comprehending all (or nearly all) of what the writer says, main points and minor details
- understanding the author's method of organizing and presenting his thoughts
- making value judgments of an author's attitude; the extent or reliability of his knowledge; his biased or factual, emotional or impersonal presentation of the material
- noting the implications, the unexpressed shades of meaning which the author consciously or unconsciously reveals to you—getting answers to such questions as "Why does he like (or dislike) this situation?" "Why does he condemn (approve, or omit) certain elements?" "Are his intentions clear, secret, or only partly revealed?"

SKIMMING AND SCANNING

Skimming is a kind of rapid reading, not for detail but for the main points and the author's principal thoughts, biases, or interpretations. You might, for example, read a chapter in a book by V. L. Parrington, *Main Currents in American Thought,* to decide what the writer thought of Andrew Jackson, in general terms.

Scanning is the kind of reading which enables the reader swiftly to cover an article, chapter, or book in order to get specific facts or a particular statement, expression, or date. Both skimming and scanning are useful. Skimming is especially helpful in getting a quick overview of the material to discover whether the piece of writing is to be given a thorough, careful reading later.

PERSONAL READING

Reading for pleasure is simply indulging oneself in relaxation, in enjoyment of imaginative and beautiful scenes, absorbing plots, and interesting people. Some knowledge is always gained, though the principal aim and consequence are sheer pleasure. The author's choice of words and phrases, of attractive or stimulating images, of unusual scenes and extraordinary people or circumstances all provide countless hours of good fun.

But remember, in each of these types of reading, your purpose in reading is paramount. The better reader you are the more efficiently

you adjust your concentration, rate, and comprehension level to the task you *want* to perform.

Sometimes purpose shifts—you get halfway through an article or chapter and suddenly say to yourself: "Wait a minute. This is nothing new. I don't have to be too careful, because I already know the major ideas the author is developing." Likewise, purpose changes with increase of knowledge, interest, or maturity of attitude.

Developmental Reading is *Developmental*

No doubt you are already well aware that developmental reading is not remedial or corrective reading. Rather, it simply aims to help each reader *help himself* to improve all his reading techniques. The more you read, the better you perform, providing you are not just "eyeballing through" a meaningless jumble of words.

So your reading, like that of everyone else, develops and grows and improves as you do. Reading is a very personal thing. And in reading practice such as this program of training offers, you are competing only with yourself. You will be seeking to achieve a better rate, but of course a faster reading rate is not the only or the most significant goal. Care and attention as you read and work with the materials in a developmental reading course will improve your comprehension, your awareness of the author's implications, and your vocabulary, as well as your general knowledge.

Thus, what you are doing is not just going through the motions, or merely acquiring certain credits for graduation or a certificate; it is building upon what you already know and possess to provide greater proficiency, knowledge, and success in life. Certainly these goals are worth the effort to you!

Reading Critically

All that has been discussed thus far relates largely to the mechanical skills of reading. But as you have gained in proficiency, you must have realized that there is more. Particularly, it is important that you develop the ability to read *critically*.

Bear in mind first of all that the writer depends to a greater or lesser degree upon what you, his reader, bring to the reading act. The more you know, the better the author can inform and explain and present his ideas. So reading on the critical level is a kind of dialogue. You and the writer are talking or corresponding—he says certain things and your mind responds.

Keep an open mind; be prepared to allow the author a fair chance to express his beliefs. Of course you do not have to agree with what you read; you may disagree most strongly. But let him speak his piece, judging, evaluating, accepting, or rejecting as your critical powers dictate.

Bear in mind likewise that critical judgment is not in the least unusual or foreign to us. In our everyday acts, we make critical decisions constantly. We judge that the weather looks ominous, so we wear or carry protection against the cold or rain or heat. We decide not to have dessert or to eat sparingly of the first part of a meal so as to have plenty of appetite left for that which is still to be served. Our every waking hour presents us with opportunities to exercise critical attitudes. Hence, critical reading merely extends these habits of weighing and choosing among alternatives to the whole world of reading.

Questions and Answers

ONCE YOU HAVE BUILT confidence in yourself to read critically, you will realize that your pleasure and understanding and growth *depend* upon this ability. Far too many of our educational experiences emphasize the mere acquisition of facts. It is not hard to answer questions, if one is prepared. But it is quite another matter to *question the answers.*

So critical reading concerns both understanding an author's ideas and arguments *and* evaluating his conclusions, his answers to hard questions. Reading goes beyond just knowing or comprehending. It gives you insight, the habit of testing and inquiring and ultimately judging for yourself. This is the goal of all mature readers—to understand that writers are human beings like ourselves. They have biases, prejudices, incomplete information, or inaccuracy in detail. It is your task and privilege as a reader to weigh and sift and decide for yourself what you will accept or reject.

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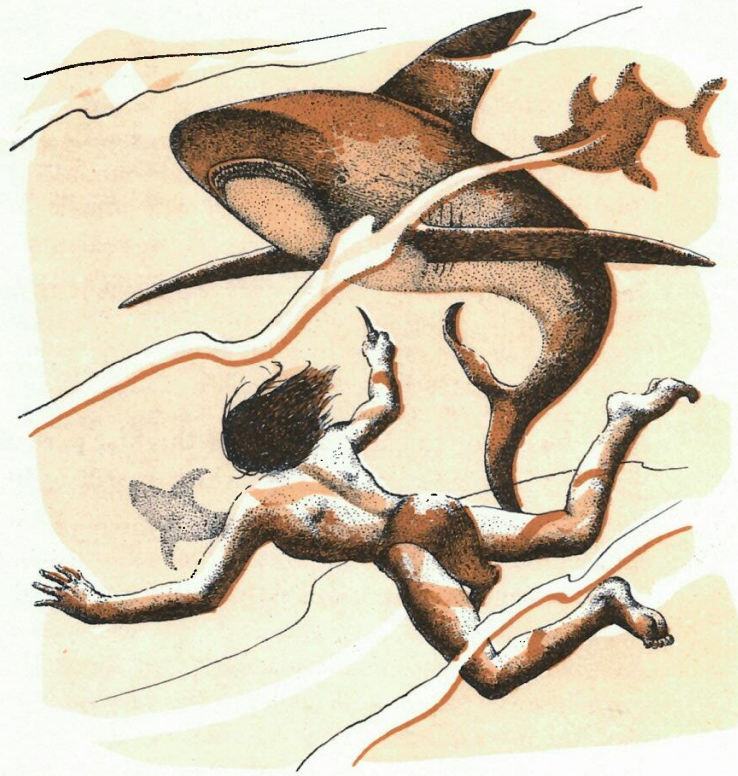
ESSAY 1

Shark!



Most of man's natural enemies have been destroyed or are under control. The shark remains a danger—and may become more of one as time goes on.

IRRATIONAL BEHAVIOR has always been man's reaction to the presence of sharks. Ever since man first returned to the sea, sharks have held all the terror and fascination of an ax murder. To the Greeks they were sea monsters—indeed, the sight of three or four sharks swimming in line, as they sometimes do, with their tails and dorsal fins weaving back and forth, probably started countless tales of mammoth "sea serpents." Linnaeus declared that Jonah was swallowed by a shark, not a whale. They are the largest fish in the world, growing to almost sixty feet and weighing up to fifteen tons. And today, along with large alligators, crocodiles, and an occasional nutty lion or tiger, they are the only animals left on earth that pose a major threat to man.

Part of the mysterious intrigue about sharks unquestionably derives from ignorance. No one really knows anything about them, which, of course, has not deterred numerous experts from writing numerous definitive books. No one knows how long they live because they don't live long in captivity. Teeth, which are normally a useful guideline for guessing the age of animals, are useless in determining the age of sharks because their four or five rows of dentures are constantly folding out to replace missing members. They have no bones (another index of age), but are structured entirely with cartilage. Their top speed has been variously estimated at more than sixty miles an hour and less than twelve.

Despite countless documented shark attacks on humans, there are still people who insist that sharks are not dangerous to man, that they are cowards, that they don't like human flesh, and so on. For every book that warns against swimming with sharks, another will brush them off as garbage collectors. (One author, who expressed reasonable caution about them, had just finished reading the galley proofs of his book and decided to go shark fishing. His boat was found the next day with the tiller gone and one oar chewed in half. He was never found.) Sharks are cowards in the sense that all animals are cowards. They tend to shy away from strange, apparently menacing creatures of an unnatural size. But the cowardice of a twenty-five-foot shark is not to be relied on. After the initial shock of discovering a diver, a large shark may return out of curiosity, hang around for a while, and suddenly decide that the diver is appetizing after all. The safest generalization is that if a shark is hungry enough, he will attack anything that moves and most things that don't. Three specific attacks are worth

"Shark!" by Peter Benchley from HOLIDAY MAGAZINE, November 1967, copyright © 1967 by The Curtis Publishing Company. Reprinted by permission of Ashley Famous Agency, Inc.

mentioning as examples of the variety of methods sharks will employ.

When a whale has been lying dead in the water for some time, schools of sharks will attack it from below, chewing away the blubber in ten-pound hunks. If a big fifteen- or twenty-foot white shark happens along and finds nothing tasty below the water line, he'll stick his head out of the water to see what's left above. If he likes it, he will leap out of the water, grab a piece of whale, and tear it off with violent shakes of his head. Off Long Island, a sport fisherman was playing a small marlin on a line, when the captain looked over the side and saw a monster white shark staring at him. The fish backed away, then came at the boat and rammed the stern. He grabbed the transom in his mouth and shook it, knocking the captain off his feet. The captain got up and proceeded to beat the fish on the head with an ax, which bounced off. The fish backed away and hit the boat again. The captain, who was unwilling to see his boat sunk by the ramming of a beast longer and heavier than a Cadillac limousine, started one engine and tried to flee. The fish followed, bashing the boat. Finally the captain opened up both engines and got away. He later extracted a dozen teeth over an inch long from the stern of the boat.

In another instance, forty natives were crossing between two of the Ellice Islands in Polynesia at night. One of the canoes swamped, and sharks, which had been following and nipping at the paddles, devoured all the natives. If anything turns a shark on, it is blood, and they became so enthralled with their success that they rammed the other canoes, swamped them, and grabbed the natives. Two men survived.

Lastly, for the skeptic who believes that a shark's equipment is large enough only to remove a hand or a foot, there is the case of two skin-divers who were swimming to the surface off California. One reached the top and looked down for his friend. A twenty-foot shark had apparently approached him from behind and quietly ingested him as he was surfacing, for all the other diver could see were his friend's head and shoulders protruding from the fish's mouth. He was bitten in two just below the heart.

There is no way of knowing precisely how many shark attacks have occurred in any given year—or any given decade. For a shark attack to be recorded as such, there must be proof. The fish must be sighted, by the victim or by witnesses, or the bite marks must be unmistakable. It is likely that a sizable percentage of drowning victims are eaten by sharks before they have a chance to drown, and it is certain that many of those who are lucky enough to drown first are later consumed by scavenging sharks.

There are endless arguments about what will make a shark attack, and just as many about what to do if one is attacked. Blood is the only virtual certainty as a lure. Erratic motion is said to make sharks believe the swimmer is a wounded fish. The Air Force urged downed fliers in World War II to thrash and kick mightily if a shark approached, and the procedure probably scared away a few sharks, but stirring the water so violently doubtless cost many a limb. Color apparently has no meaning, but brightness does. A gold ring or a brass buckle may be all that a shark, with his terrible eyesight, can see, and it may look like a small fish. If a man is attacked by a shark, there is little he can do beyond the obvious. He can try to stop the bleeding and try to beat the shark away with his fists. If there is no blood in the water, a smooth, even swimming stroke will at least not antagonize the animal.

No shark repellent has ever been found to be absolutely reliable. Scientists have tried sound, bubbles, dyes, chlorine, fish poisons, and copper acetate, none of which conclusively discourages a famished shark. One device that might someday be developed into an effective repellent is a mixture of lye crystals and aluminum shreds, which could give an attacking shark a fatal bellyache.

Of the 250 to 300 species of shark, less than thirty are considered dangerous to man, but those few have been enough to spawn a whole shark mythology. In the South Pacific, shark gods have almost as much stature as sun gods.

The Hawaiians indulged in one pastime that is usually attributed solely to the Romans—gladiatorial contests. But lacking both Christians and lions, they used sharks. Long before the first white man settled in Hawaii, a four-acre rock enclosure was created in the bay that is now Pearl Harbor. A gate was left open, and raw flesh was periodically tossed into the pen. When

DGR-D

enough sharks had been lured inside, the gate was shut. The lucky gladiator jumped into the water armed with a dagger made from a shark tooth embedded in a piece of wood. The contests were conducted, it was said, with the permission of the Queen of Sharks, who would hump her back and destroy large parts of the island if she didn't receive ample pre-game offerings.

Given the chance, some sharks will eat anything and everything within sight or smell. A fourteen-foot tiger shark caught off Durban, South Africa, was discovered to have recently dined on the head and forelegs of a crocodile, a cigarette tin, two cans of peas, three seagulls, and the hind legs of a sheep. Another, disemboweled off Florida, was in the process of digesting a roll of tarpaper and a human forearm and hand. I've spent hours waiting for a shark to take a succulent bait, only to have one of the ninnies rise to the surface and nosh on a beer can I'd just thrown overboard.

For all the tales of shark attack, these masses of evil ganglia still cause no more concern to most Americans than anopheles mosquitoes. If you chance to be in the neighborhood when one is on the prowl, you might conceivably get hurt. However, as the Gulf Stream moves further inshore on the East Coast (as I am told it is doing), as more and more people take to the sea for recreation, and as commercial fishermen clean out deep-water feeding grounds, sharks will move closer to the beaches looking for food, and bathers will have an opportunity to study them more often. Eventually, I am sure, someone will be attacked off Cape Cod or Jones Beach or Westhampton Beach on Long Island, and there will always be something primevally horrid about the sight of the black triangular fin slipping through the waves, and something viscerally terrifying about the choked cry "Shark!"

TIME _____

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Man's reaction to sharks has always been*
(*a*) irrational; (*b*) foolish; (*c*) intelligent; (*d*) mysterious.

_____ 2. *Sharks are among the few animals left that*
(*a*) fascinate man; (*b*) have dorsal fins; (*c*) can live a long time; (*d*) pose a major threat to man.

B 3. *Of the 250 to 300 species of shark, how many are considered dangerous to man?*
(*a*) none; (*b*) less than 30; (*c*) over 200; (*d*) all.

B 4. *No one knows much about sharks because*
(*a*) there are not many left; (*b*) they do not live a long time in captivity; (*c*) they tend to shy away from man; (*d*) they travel too fast for capture.

A 5. *The only certain lure for a shark is*
(*a*) blood; (*b*) other fish; (*c*) human flesh; (*d*) none of the aforementioned.

A 6. *The best way for a person to evade a shark is*
(*a*) to thrash and kick vigorously; (*b*) to swim underwater; (*c*) to swim away with a smooth, even stroke; (*d*) to float as if dead.

C 7. *An effective shark repellent may be developed by using*
(*a*) poison; (*b*) sound and bubbles; (*c*) lye crystals and aluminum shreds; (*d*) dyes and copper acetate.

_____ 8. *Sharks will eat*
(*a*) anything and everything; (*b*) only flesh; (*c*) certain ocean plants and meat; (*d*) nothing dead.

B 9. *As the Gulf Stream moves inshore*
(*a*) fewer sharks will be seen; (*b*) sharks will move closer to the beaches; (*c*) sharks will swim northward; (*d*) fewer casualties will occur.

A 10. *The main idea of this essay is*
(*a*) little is known about the shark except its ferocity and great hunger; (*b*) the shark is fierce and unpredictable, but it can be tamed; (*c*) a few accounts of encounters with sharks indicate that certain repellents will function; (*d*) whales and sharks are among the most destructive animals in all natural history.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

A 1. Certain living conditions are said to *spawn* violence.
(*a*) produce; (*b*) reduce; (*c*) eliminate; (*d*) applaud.

____ 2. The man was not *deterred* in his efforts to swim the river.
(*a*) aided; (*b*) prevented from acting; (*c*) hesitant; (*d*) determined.

D 3. A *skeptic* is a difficult person to convince in an argument.
(*a*) a great reader; (*b*) a good student; (*c*) a religious person; (*d*) a person who doubts.

A 4. It was difficult for us to *ingest* all the information.
(*a*) take in; (*b*) remember; (*c*) present; (*d*) study.

A ? 5. The *erratic* behavior of the dog frightened its owner.
(*a*) irregular; (*b*) foolish; (*c*) unexpected; (*d*) stupid.

C 6. Buzzards are *scavenging* birds. (*a*) having ability to fly to great heights; (*b*) almost extinct; (*c*) feeding on refuse; (*d*) little known.

B 7. The *intrigue* about sharks is derived from ignorance.
(*a*) personality; (*b*) power of arousing interest and curiosity; (*c*) mysterious conduct; (*d*) familiarity.

D ? 8. The senator is man of *stature*.
(*a*) accomplishment; (*b*) little feeling; (*c*) sentiment; (*d*) rank or position.

____ 9. The cry "Shark!" is *viscerally* terrifying.
(*a*) arising from deep inside one's body; (*b*) temporarily; (*c*) in an uncomfortable way; (*d*) superficially.

B ? 10. As the fish swam away, we could see only its *dorsal* fin.
(*a*) enormous; (*b*) located on the back; (*c*) tail; (*d*) located on the side.

What Do You Think?

Questions About the Story

1. By what means can the age of a shark be determined?
2. Some sharks have been reported to act in a cowardly manner. How does the author account for this fact?
3. How does it happen that there is so little evidence concerning sharks' appetite, methods of attack, diet, etc.?
4. What action or circumstance is most likely to attract a shark?
5. Do sharks limit their diet to living things? Are they like most other predatory animals in this respect?

Questions to Think About

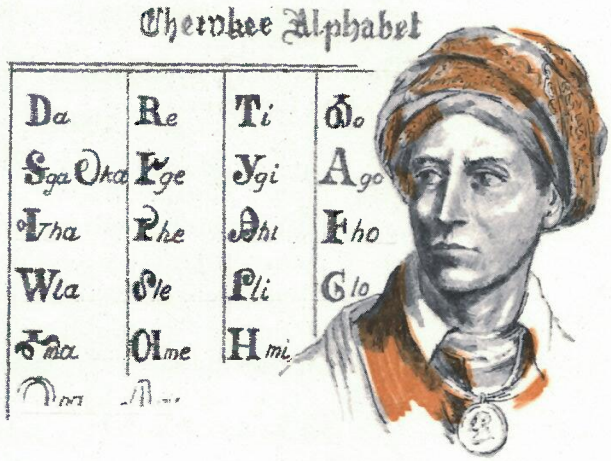
6. Does the number of species of shark have anything to do with the comparative lack of knowledge about them?
7. Can you think of any other animals, land or water, that replace teeth readily and also lack any bony structure at all?
8. What animals still exist that are capable of attacking man? Do any of them attack each other?
9. What does this author suggest about the origin of belief in "sea monsters"?
10. If you should sight a shark while swimming, what is the best thing to do?

HAVE YOU SEEN THESE?

Garrick, J. A. F.	*Sharks*
Hough, Henry B.	*Great Days of Whaling*
Migdalski, Edward C.	*Angler's Guide to the Salt Water Game Fishes*

ESSAY 2

The Miracle of the Talking Leaves



It took many centuries for the speakers of European languages to develop a system of writing. An Indian, Sequoyah, developed one for the Cherokee language in the course of his own lifetime.

IN AN OBSCURE Georgia village called New Echota, a four-page newspaper, damp and smelling of printer's ink, made its first press run on February 21, 1828. There would seem to be nothing very startling in this simple fact, but there was—something very startling indeed. That newspaper was the *Cherokee Phoenix,* and its maiden run marked the publication of the first Indian paper in a native tongue to be printed anywhere; it marked a giant step forward in the progress of a very intelligent and a very alert people; and it marked an almost impossible personal triumph for an illiterate, uneducated Cherokee genius named Sequoyah. Not a fighter in the usual sense, he was the dogged foe of ignorance wherever he encountered it, and his classic struggle against age-old tradition was contested not with weapons but in the minds of men. His is one of the most inspiring of all stories of man's slow and painful climb out of darkness toward light.

Both his ancestry and his early history are clouded; born sometime between 1760 and 1775 in the Cherokee village of Taskigi, Tennessee, he was the half-breed son of a Cherokee girl and a white man. His father is usually identified as George Gist, a rather shadowy vagabond of a German trader among the Cherokees. A more logical paternal figure for Sequoyah, however, emerges in the person of Nathaniel Gist, long a hunter and explorer in the Cherokee country.

Regardless of his lineage, he was born into a Cherokee village and knew nothing but that way of life. His mother was Wut-teh of the Red Paint Clan, and from the Red Paint People came the conjurers and the casters of spells. Many of his tribesmen would come to believe that Sequoyah was a maker of bad medicine and the cause of much of his people's suffering before they would understand the greatness of the man and of his work.

As a youth the young Indian showed a marked ability to work with his hands; he was a gifted craftsman and silversmith, with the infinite patience and attention to detail which mark the Indian. His coin-silver bracelets and earrings, his silverware and buttons and buckles, were sought not only by the Cherokees but by the few white men who knew him as well, and every piece he made bore the unmistakable stamp of a superb artisan.

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An injury to one of his legs while he was yet a boy made him a lifelong cripple, and he was destined to walk with a slight limp; the name Sequoyah is sometimes translated as The Lame One. The exact nature of the injury is a mystery; some sources say that it came as the result of a hunting accident, others that it was due to a "white swelling sickness."

The handicap did not deter him from enlisting, along with his Cherokee friends, on the side of the United States in the War of 1812.

Before he went off to war, Sequoyah had married and had become the father of a number of boys, probably four, and of a daughter, Ah-yoka. He had supported the family well—his house had been kept neat and orderly, his vegetable garden carefully tended and productive—but when he returned from fighting in Georgia, his habits and his whole way of life changed. He came home listening to the voices of the talking leaves.

When had the wonderful talking leaves first whispered to him? What was the spark that lighted in the mind of a lonesome, crippled, half-breed Cherokee boy? No one knows. Introspective and self-searching by nature, he was set apart further from his own kind by both his mixed blood and his lameness, and from some source deep within him came an iron strength of purpose and a limitless devotion to a dream.

Perhaps he had first seen the white man talk with paper as a child and had accepted it as more of the powerful medicine like the magic of guns. As he matured and learned to understand the white man's tools, perhaps the nagging thought persisted at the back of his mind that there was another tool, more important than all the others—a tool by which men could talk across the miles, and by which the records of his people could be kept, and by which the old knowledge could be set down. What did the white man do when a problem arose about which he knew little? He went to the talking leaves that other men made, and there he found answers. What a glorious gift this would be for his Cherokees! What doors it would unlock for them!

So Sequoyah came to his great task. Of course the task was impossible—any linguist could have told him that. How many thousands of years did it take to produce and refine the alphabet with which this page is written? Intelligent and well-trained men had already attempted to set the Cherokee tongue into a pattern of letters, but with no success.

In Sequoyah's ignorance lay his strength. He had no preconceived ideas to overcome, since these were lines upon which no Indian had ever thought before. He could neither read, write, nor speak English. But he knew that he must succeed. Factions were rising among his people; Indian families were breaking up, some of them starting to wander westward into Arkansas. Once an Indian left his family and was torn from the kinship system which meant so much to him, he became nothing. A way must be found to keep the Cherokees together. It must be done, or the Principal People, as they called themselves, would scatter and drift and die.

In the beginning, Sequoyah set about developing a form of picture writing. Where previously he had worked long hours in the garden and had kept his small house in good repair and had busied himself over his silversmith's tools, he now sat in the sunshine with charcoal and sycamore bark, stacking the pieces together and sorting and resorting them according to their forms and sounds.

When a friend would stop by to talk, Sequoyah would listen avidly. And when a word would be used that Sequoyah could not immediately call to mind, he would interrupt the conversation, dive into the piles of bark, and search for the mark which stood for that word. If the search were successful, he would return to hear more words; if a careful review of his words showed it not to be in his cache, Sequoyah would seize his charcoal and a bit of bark and lose himself in the contemplation of how best to represent the idea behind that particular word. Small wonder, then, that his old friends looked questioningly at him, and small wonder that the word started to be whispered that Sequoyah, whose mother had been of the Red Paint Clan, was making bad medicine.

As the Lame One became more and more obsessed with his work, the neat house of which he had once been so proud fell into disrepair, and the rows of corn and beans grew rank with weeds. His sons were getting older, but certainly they were not ready to take on the task of managing the home and the small plot of land. And one day while he was absent his wife, in high feminine

rage, indignantly collected his hundreds of bits of carefully hoarded sycamore bark and pitched them into the great open fireplace.

When Sequoyah returned, he had no need to ask what had happened. His wife's face told him that. Laughed at by his friends, scorned and humiliated by his wife, he called his young daughter Ah-yoka to him. Gathering her up in his arms, he turned to the path that led away into the woods and set out. He never came back.

Several miles away stood an old, tumbledown cabin that had been deserted for years. There Sequoyah and his daughter, now about six years old, established their rude home, and there Sequoyah started again on the long and tedious task of making the leaves talk in Cherokee.

Then a wonderful stroke of good fortune befell the outcast. As he and Ah-yoka were walking along the path one day, her quick eyes were the first to see it. There it lay, half-hidden in the grass—a strange, flat thing which the little girl did not recognize. She picked it up and brought it to her father questioningly. It was a book—it was the talking leaves of the white man.

Like a man in a dream, Sequoyah took it back to his cabin and placed it on the table. He examined it carefully—the strange black lines which marched so evenly across the paper, but which were broken up in ways he did not understand. He looked again at the countless letters, but of course he could not call them letters in his mind, since they were a new concept to him. But he saw that some of the marks were repeated. Ah, was that it? A sign for a sound?

He worked now with great care, identifying the marks, checking them, counting them. Yes, that was right. Twenty-six. The whole book was made up of twenty-six signs, repeated over and over again. What did it mean? What could the leaves say to him who was seeing them closely for the first time?

They told him one vital thing—that all words were made up of a relatively few combinations of sounds. Identify the sounds in Cherokee, make a symbol representing each sound, and the task would be done.

With his precious symbols drawn on a piece of deerskin and with a few silversmith's tools to support the pair as they went, the two inseparable companions made their way slowly out of the Smokies toward the Mississippi. When they reached the mouth of the Arkansas River they fell in with other Cherokees moving westward, among whom was a widowed woman and her eight-year-old son. By the time the group reached Fort Smith, Arkansas, Sequoyah was again a husband, finding with his new wife Sally the companionship, the compassion, and the understand-

ing of his work which he had never known with his first wife.

The next three years were spent in making a home for his new family in a new land and in refining his syllabary. Ah-yoka, who had grown up with her father's work, was almost as facile in its use as was its inventor. His stepson and his new wife also picked it up easily, and the family used to spend their evenings in testing it and working with it.

With finishing touches put on his talking leaves, Sequoyah knew that the time was ripe to present his work to the Principal People. Many of his friends in Arkansas had showed interest in this new device, but the Cherokee Nation of the West, as it was called, still looked to the eastward and to the homeland for guidance. So Sequoyah knew that if his syllabary were to be accepted, it would have to be accepted by those who had laughed at him and scorned him and who had openly blamed his obsession for the dark days which had come to the Cherokees.

Leaving his wife and her son to care for their new holdings, The Lame One and his daughter retraced the long road that led to the East and to home. Here Sequoyah sought out his old friend, now one of the head men of the Cherokees and chairman of the tribal council, John Ross. Ross himself had an excellent education in the white man's schools, was reputed to be able to read and write in English, French, Spanish, Latin, and Greek—and, of course, could speak in Cherokee. He would know, reasoned Sequoyah, something about languages.

John Ross was anything but enthusiastic at first. He remembered the old talk about Sequoyah and he knew that there were many who understood nothing of what he was trying to do. They would rather see a witch burn than see how the leaves could be made to talk. But Sequoyah was persuasive, and so Ross agreed that The Lame One might unveil his work at a meeting of the tribal council.

The day about which Sequoyah had long dreamed was finally at hand. Twelve years of his life had gone into this work, and now he faced his personal moment of truth. Soon he would know.

The tribal council gathered, solemn and impassive. He recognized in the group some old friends—and some old enemies. Ah-yoka, now about ten years old and almost as skillful as her father in the use of the syllabary, was to set down on paper the words which the council would dictate to her. Sequoyah would then read back from her transcription.

The slim little girl sat at a great table, the white paper and a slender pencil before her. Sequoyah looked at the bronzed faces with their intent eyes riveted on the girl, laid a gentle hand briefly on his daughter's shoulder, and left the room. The test had begun.

What went through the Cherokee's mind can only be conjecture, but now his whole life depended upon a sheet of paper, a sliver of lead, and the quick mind of a ten-year-old girl. Would she be able to set down the message of the council? Knowing how much it meant to him, would she panic? Would the strange setting and the strange faces and the thick tension in the room drive from her young head the memory of those characters they had worked on so long together? Ah, he would know soon—very, very soon.

The door opened, a hand beckoned, and Sequoyah re-entered the room. Ah-yoka sat with her eyes downcast, the pencil and paper in the same place on the table before her. Quiet hung heavy in the air. Sequoyah breathed a prayer to the gods of the Principal People and walked slowly to the table. His eyes were fixed first on his daughter's face, but she was Indian—he could read nothing there. Then he looked down at the paper—and what had before been a blank sheet was now filled with the curious markings that had been born in the mind of Sequoyah.

He picked it up and saw the neat and precise hand of Ah-yoka. The characters perhaps swam for a moment before his eyes, and then he started to read. And he read it all. The words given to the girl by the council and set down on the talking leaves came back to them as if by magic. Cherokee words!

The tribal council was stunned and silent. Those who realized what this could mean digested it slowly; those who had come to see a witch trapped were dumbfounded. Then the silence broke, slowly at first, and the excitement grew until there was a babble of sound in the room. Reserved men became like children with new toys, crowding around Sequoyah and the girl

DGR-D

and looking at the strange marks on the paper and demanding to know how to set down marks that would say their names and the names of their families and loved ones.

The tide that started to swell in that gathering of the tribal council rose until it swept over the whole Cherokee Nation. The Principal People were electrified as the news spread; Sequoyah was importuned by the council to stay in the east so that he could teach those who wanted to learn. The young men came to The Lame One as students and they went out to teach others. The marks of the syllabary appeared everywhere—written on paper, scratched on the sides of houses and on fences and on trees, drawn with eager fingers in the dust of the roadside.

And the Cherokees learned. They learned how to read and write and they became a literate people in a shorter span of time than any other race, any place in the world. Soon letters were shuttling back and forth between the Eastern Cherokees and those in Arkansas and Oklahoma. Within a year, observers said, these people had passed from a state of having no written language at all to a high degree of literacy.

In the long view of history, what had this crippled half-breed named Sequoyah accomplished? He had done something which no man before him had done and which no man following him has done—he is the only person in the entire world to invent, completely by himself, a simple and practicable alphabet or syllabary. It was a beautifully uncomplicated tool, capable of expressing the complete language and thought of the Cherokees. It was unquestionably the work of pure genius.

And for its inventor, sudden fame. The Cherokee Nation awarded him an income of $500 a year, one of the few purely literary pensions ever granted within the boundaries of the United States; the council of 1824 awarded him a handsome medal.

From his invention came the type, cast into his eighty-six characters, with which the *Cherokee Phoenix* was printed. Magazines, periodicals, and a system of schools using the new method followed shortly after the first appearance of the newspaper.

TIME_____

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *Sequoyah's greatest fight was against*
(*a*) the interference of white men; (*b*) the medicine men of the tribe; (*c*) age-old tradition and superstition; (*d*) the indifference of the other Indians.

_____ **2.** *When Sequoyah returned from army service, he*
(*a*) was very ill; (*b*) began working again as a silversmith; (*c*) was no longer interested in his house and garden; (*d*) followed his old pattern of life.

_____ **3.** *Sequoyah wanted to form a written language for the Cherokees so that*
(*a*) they could fight better; (*b*) it would serve as a bond to keep the Cherokees together; (*c*) their economic status would improve; (*d*) they would forget their superstitions.

_____ **4.** *At first Sequoyah tried*
(*a*) using bark and charcoal to develop a form of picture writing; (*b*) to enlist the cooperation of his tribesmen; (*c*) to resume his old way of life; (*d*) to forget what he had learned in the army.

_____ **5.** *Sequoyah left home with his daughter when*
(*a*) everyone made fun of him; (*b*) people said he was making bad medicine; (*c*) his wife threw what he had done into the fireplace; (*d*) his sons were able to manage the home.

_____ **6.** *When Sequoyah examined the book his daughter had found, he learned*
(*a*) the immensity of his task; (*b*) that he had been on the right track in his work; (*c*) nothing that could help him; (*d*) that all words are made up of a relatively few combinations of sounds represented by symbols.

_____ **7.** *Sequoyah was helped in his work by*
(*a*) his daughter, stepson, and second wife; (*b*) his new neighbors; (*c*) his stepson and stepdaughter; (*d*) some white men.

_____ **8.** *To be accepted, the work of Sequoyah had to be*
(*a*) approved by the United States government; (*b*) tested and approved by the tribal council of the Cherokees in the East; (*c*) approved by the chiefs in the West; (*d*) spread among all the Cherokees and examined.

_____ **9.** *Sequoyah's work was accepted when*
(*a*) he taught a chieftain to read; (*b*) he read back the words written by his daughter during a council meeting; (*c*) several young people learned to read; (*d*) he displayed his syllabary to the council.

_____ **10.** *The main idea of this selection is that*
(*a*) with effort and desire anyone can reach his goal; (*b*) the Cherokees are a literate people with their own publications; (*c*) the dream, work, and persistence of one man resulted in an alphabet and a literate people; (*d*) no one knows what would have happened to the Cherokees if Sequoyah had not succeeded.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** The chairman remained *impassive* during the lengthy discussion.
(*a*) silent; (*b*) without expression or emotion; (*c*) at ease; (*d*) worried.

_____ **2.** We thought the dog of rather doubtful *lineage*.
(*a*) ownership; (*b*) ancestry; (*c*) value; (*d*) intelligence.

_____ **3.** During the summer the student enjoyed a *vagabond* life hitchhiking across the United States.
(*a*) wandering, irresponsible; (*b*) of unusual activity; (*c*) filled with many different experiences; (*d*) unconventional.

4. The natives of the little island believed in *conjurers.*
   (*a*) ghosts; (*b*) spiritualists; (*c*) evil spells; (*d*) those who perform magic.
5. The *introspective* child seldom played with the other children.
   (*a*) handicapped; (*b*) extremely intelligent; (*c*) given to examination of one's thoughts and feelings; (*d*) overly sensitive to reactions of others.
6. Periodically the miser added to his *cache* of gold coins.
   (*a*) treasure; (*b*) hidden storage place; (*c*) strong box; (*d*) supply.
7. Most politicians are *facile* speakers.
   (*a*) fluent, easy; (*b*) eloquent; (*c*) lengthy; (*d*) inspiring.
8. Her attention was *riveted* on the puppy.
   (*a*) turned repeatedly; (*b*) keen; (*c*) fastened firmly; (*d*) interested.
9. The witness was *importuned* by the lawyer to tell all he knew about the shooting.
   (*a*) warned; (*b*) asked, ordered; (*c*) forbidden; (*d*) begged, urged.
10. *Avidly* the people read the newspapers and magazines.
    (*a*) greedily, eagerly; (*b*) by force of habit; (*c*) hesitantly; (*d*) with intelligence.

What Do You Think?

Questions About the Story

1. What was the *Cherokee Phoenix* and what is its significance?
2. Sequoyah's silver work showed "the infinite patience and attention to detail which mark the Indian." How were these qualities useful in his later work?
3. What were the talking leaves?
4. Explain the author's remark, "In Sequoyah's ignorance lay his strength."
5. Explain the statement, "now his whole life depended upon a sheet of paper, a sliver of lead, and the quick mind of a ten-year-old girl."

Questions to Think About

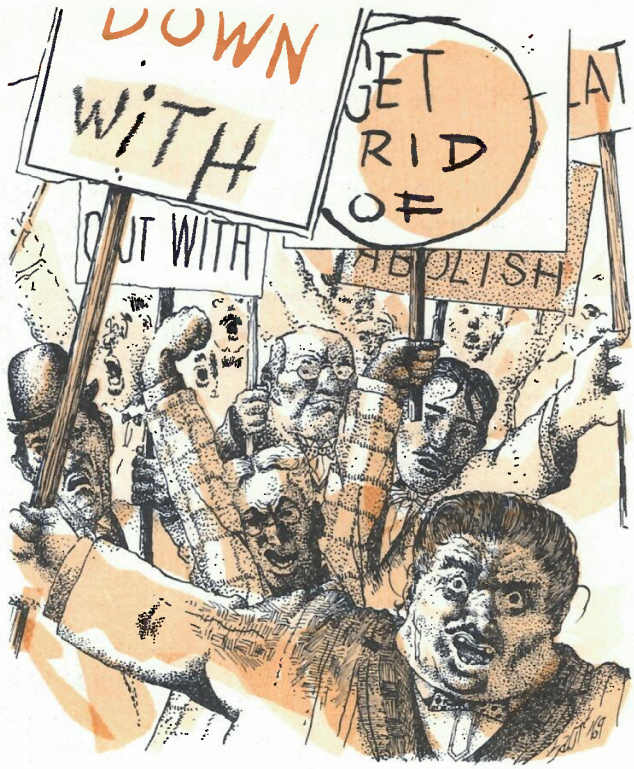
6. Sequoyah began by trying to develop a form of picture writing, using a symbol to represent the idea behind each word. How does that differ from the kind of writing used in English and other Western languages?
7. The system Sequoyah finally developed was a syllabary. How does this differ from an alphabet? How does it differ from picture writing?
8. Sequoyah was sometimes suspected of "making bad medicine." What does that mean?
9. How had Cherokee lore, history, and religious beliefs been preserved before Sequoyah's syllabary was invented?
10. Many people have suggested that a new system of spelling be adopted for English, such as changing the spelling of "enough" to "enuf" and "women" to "wimmin." If such a a system were adopted, what changes would you like to see made?

HAVE YOU SEEN THESE?

Bodmer, Frederick, with Hogben, Lancelot, ed.	*The Loom of Language*
Landar, Herbert.	*Language and Culture*
Steinberg, S. H.	*Five Hundred Years of Printing*

ESSAY 3

The Anarchists



Does government work for the benefit of all, or does it only protect the rich against the poor? The Anarchists believed the latter—but their own beliefs hindered them from doing something about it.

So enchanting was the vision of a stateless society, without government, without law, without ownership of property, in which, corrupt institutions having been swept away, man would be free to be good as God intended him, that six heads of state were assassinated for its sake in the twenty years before 1914. They were President Carnot of France in 1894, Premier Canovas of Spain in 1897, Empress Elizabeth of Austria in 1898, King Humbert of Italy in 1900, President McKinley of the United States in 1901, and another premier of Spain, Canalejas, in 1912. Not one could qualify as a tyrant. Their deaths were the gestures of desperate or deluded men to call attention to the Anarchist idea.

No single individual was the hero of the movement that swallowed up these lives. The idea was its hero. It was, as a historian of revolt has called it, "a daydream of desperate romantics." It had its theorists and thinkers, men of intellect, sincere and earnest, who loved humanity. It also had its tools, the little men whom misfortune or despair or the anger, degradation, and hopelessness of poverty made susceptible to the idea until they became possessed by it and were driven to act. These became the assassins. Between the two groups there was no contact. The thinkers in press and pamphlet constructed marvelous paper models of the Anarchist millennium; poured out tirades of hate and invective upon the ruling class and its despised ally, the bourgeoisie; issued trumpet calls for action, for a "propaganda of the deed" to accomplish the enemy's overthrow. Whom were they calling? What deed were they asking for? They did not say precisely. Unknown to them, down in the lower depths of society lonely men were listening. They heard echoes of the tirades and the trumpets and caught a glimpse of the shining millennium that promised a life without hunger and without a boss. Suddenly one of them, with a sense of injury or a sense of mission, would rise up, go out, and kill—and sacrifice his own life on the altar of the Idea.

They came from the warrens of the poor, where hunger and dirt were king, where consumptives coughed and the air was thick with the smell of latrines, boiling cabbage, and stale beer; where babies wailed and couples screamed in sudden quarrels; where roofs leaked and unmended windows let in the cold blasts of winter; where privacy was unimaginable; where men, women, grandparents, and children lived together, eating, sleeping, fornicating, defecating, sickening, and dying in one room; where a teakettle served as a wash boiler between meals, old boxes served as chairs, heaps of foul straw as beds, and boards

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propped across two crates as tables; where sometimes not all the children in a family could go out at one time because there were not enough clothes to go around; where decent families lived among drunkards, wife-beaters, thieves, and prostitutes; where life was a seesaw of unemployment and endless toil; where a cigar maker and his wife earning thirteen cents an hour worked seventeen hours a day seven days a week to support themselves and three children; where death was the only exit and the only extravagance and the scraped savings of a lifetime would be squandered on a funeral coach with flowers and a parade of mourners to ensure against the anonymity and last ignominy of Potter's Field.

The Anarchists believed that with Property, the monarch of all evil, eliminated, no man could again live off the labor of another and human nature would be released to seek its natural level of justice among men. The role of the State would be replaced by voluntary cooperation among individuals and the role of the law by the supreme law of the general welfare. To this end no reform of existing social evils through vote or persuasion was of any use, for the ruling class would never give up its property or the powers and laws which protected ownership of property. Therefore the necessity of violence. Only revolutionary overturn of the entire malignant existing system would accomplish the desired result. Once the old structure was in rubble, a new social order of utter equality and no authority, with enough of everything for everybody, would settle smilingly upon the earth. So reasonable seemed the proposition that once apprised of it the oppressed classes could not fail to respond. The Anarchists' task was to awaken them to the Idea of propaganda of the word and of the Deed, and one day, one such deed would flash the signal for revolt.

During the first and formulative period of Anarchism, beginning around the time of the revolutionary year 1848, its two major prophets were Pierre Proudhon of France and his disciple Michael Bakunin, a Russian exile who became the active leader of the movement.

"Whoever lays his hand on me to govern me," Proudhon proclaimed, "is a usurper and a tyrant; I declare him to be my enemy. . . . Government of man by man is slavery," and its laws are "cobwebs for the rich and chains of steel for the poor." The "highest perfection" for free society is no government, to which Proudhon was the first to give the name "An-archy." He excoriated government in a passion of contempt. "To be governed is to be watched, inspected, spied on, regulated, indoctrinated, preached at, controlled, ruled, censored, by persons who have neither wisdom nor virtue. It is every action and transaction to be registered, stamped, taxed, patented, licensed, assessed, measured, reprimanded, corrected, frustrated. Under pretext of the public good it is to be exploited, monopolized, embezzled, robbed, and then, at the least protest or word of complaint, to be fined, harassed, vilified, beaten up, bludgeoned, disarmed, judged, condemned, imprisoned, shot, garroted, deported, sold, betrayed, swindled, deceived, outraged, dishonored. That's government, that's its justice, that's its morality! And imagine that among us there are democrats who believe government to be good, socialists who in the name of liberty, equality, and fraternity support this ignominy, proletarians who offer themselves as candidates for President of the Republic! What hypocrisy!"

Proudhon believed that the "abstract idea of right" would obviate the need of revolution and man would be persuaded to adopt the stateless society through reason. What Bakunin added, learning from Russia under Nicholas I, was the necessity of violent revolution. As opposed to his rival, Karl Marx, who maintained that revolution would come only from an industrial proletariat, organized and trained for the task, Bakunin believed that immediate revolution could explode in one of the more economically backward countries—Italy, Spain, or Russia—where the workers, though untrained, unorganized, and illiterate, with no understanding of their own wants, would be ready to rise because they had nothing to lose. The task of the conscientious revolutionist was to popularize the Idea among the masses, hitherto bound in ignorance and prejudice by the ruling class. It was necessary to make them conscious of their own wants and "evoke" from them thoughts to match their impulses, thoughts of revolt. When this happened the workers would know their own will and then "their power will be irresistible." Bakunin, however, lost control of the First International to Marx, who believed in organization.

There was an inherent paradox within the body of Anarchism that frustrated progress. Anarchism rejected the political party, which Proudhon had called a mere "variety of absolutism"; yet to bring about a revolution it was necessary to submit to authority, organization, and discipline. Whenever Anarchists met to prepare a program, this terrible necessity rose up to face them. Loyal to their Idea, they rejected it. Revolution would burst from the masses spontaneously. All that was needed was the Idea—and a spark.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *The Anarchists killed six heads of state because*
(*a*) they believed each of the victims to be a tyrant; (*b*) they wanted to call people's attention to the Anarchist idea; (*c*) they needed practice in the technique of assassination; (*d*) they were trying to bring about a war.

_____ **2.** *The assassins were*
(*a*) theorists and thinkers; (*b*) political rivals; (*c*) men of intellect who loved humanity; (*d*) little people driven to act through poverty and despair.

_____ **3.** *The real hero of the movement was*
(*a*) the press; (*b*) the Idea; (*c*) Proudhon; (*d*) the bourgeoisie.

_____ **4.** *The only extravagance of the poor and one on which they squandered money was*
(*a*) their funerals; (*b*) their church; (*c*) newspapers and magazines; (*d*) drink.

_____ **5.** *The Anarchists believed the cause of all evil was*
(*a*) the possession of property; (*b*) lack of work; (*c*) the state; (*d*) employers.

_____ **6.** *The Anarchists believed the role of the State would be replaced by*
(*a*) small committees; (*b*) voluntary cooperation among individuals; (*c*) labor unions; (*d*) sharing the wealth.

_____ **7.** *They believed violence was necessary because*
(*a*) the State was corrupt; (*b*) people did not recognize what was good for them; (*c*) the ruling class would not voluntarily give up its property, power, and laws; (*d*) the present system was ripe for overthrow.

_____ **8.** *The ideal and dream was*
(*a*) a new social order of complete equality and no authority; (*b*) complete reorganization of the present system; (*c*) worker control of wealth; (*d*) new labor and property laws.

_____ **9.** *The paradox of Anarchism was that*
(*a*) each country had different ideas about achieving results; (*b*) to achieve its ends Anarchism had to have organization which it preached against; (*c*) few believed in revolution, yet they revolted; (*d*) they believed in Karl Marx but did not follow his principles.

_____ **10.** *The main purpose of this selection is to*
(*a*) show the growth of Anarchism; (*b*) give a history of the Anarchists; (*c*) explain the philosophy and beliefs of the Anarchists; (*d*) show contempt for the Anarchists.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** The *millennium* is expected to be a time of happiness and prosperity.
(*a*) welfare state; (*b*) change in state; (*c*) new political order; (*d*) thousand-year period during which Christ is to rule this world.

_____ **2.** Because they are so crowded, slum areas are often compared to *warrens*.
(*a*) places where rabbits breed; (*b*) suburban areas; (*c*) places of crime and evil; (*d*) places of dirt and grime.

DGR-D

_____ 3. The manager hastened to *apprise* the employees of the sale.
(*a*) tell; (*b*) prepare; (*c*) warn; (*d*) congratulate.

_____ 4. The surgeon *excoriated* the nurse after her performance in the operating room.
(*a*) complimented; (*b*) aided; (*c*) criticized severely; (*d*) instructed.

_____ 5. The loser *vilified* the referee after the match.
(*a*) praised highly; (*b*) spoke abusively against; (*c*) talked to; (*d*) ignored.

_____ 6. The scholarship *obviated* the need of working during the summer.
(*a*) increased; (*b*) made unnecessary; (*c*) made questionable; (*d*) interfered with.

_____ 7. The prisoner was *garroted* at dawn.
(*a*) electrocuted; (*b*) strangled; (*c*) released; (*d*) declared dead.

_____ 8. The assassins had been *deluded* by dreams of a better world.
(*a*) elated; (*b*) filled with doubt; (*c*) made hesitant; (*d*) deceived.

_____ 9. We had never heard such *invective* as the speaker uttered about the government.
(*a*) insulting language; (*b*) statements; (*c*) illogical remarks; (*d*) lies.

_____ 10. The councilmen were accustomed to the *tirades* of the mayor.
(*a*) peculiar remarks; (*b*) impossible demands; (*c*) long critical speeches; (*d*) unusual proposals.

What Do You Think?

Questions About the Story

1. What did the historian mean by his phrase "a daydream of desperate romantics?"
2. How far back does the author trace the assassinations? Does that fact mean that in earlier times there were no such ideas as the Anarchists entertained?
3. Would you say that the author is sympathetic to the desires of the masses of people to avoid the miseries of their present life? What is the most moving paragraph in the essay for you?
4. Who invented the word "anarchy"? What does it mean?
5. What part did Michael Bakunin play in the movement now known as Anarchism? How did he justify revolution?

Questions to Think About

6. Why do you suppose that property and its possession have become so hateful to so many?
7. Does the usual "vision of a stateless society" also include the elimination of classes?
8. What relationship do you see between the idea of anarchism and the principle of the "greatest good for the greatest number?"
9. Do you see any evidence of the "martyr complex" in the actions of the assassins of President McKinley, Empress Elizabeth, President John F. Kennedy? How does it operate?
10. Powerful leaders have justified war and bloodshed by insisting that the goals they were seeking were worth the suffering they caused. Do the Anarchists have any greater claim to the authenticity of their ideas?

HAVE YOU SEEN THESE?

Adamic, Louis.	*Dynamite; the Story of Class Violence in America*
Butler, Samuel.	*Erewhon*
Joll, James.	*The Anarchists*

ESSAY 4

Carl

Sometimes education arouses our desires for a kind of life we are not prepared to lead. That was the dilemma faced by Carl, an American student on his first trip abroad.

A PROFESSOR GOES ABROAD and leaves behind him his library and his lecture notes, his colleagues and his students. But he is forever reminded of them, especially of the last, for time and again in Europe one recognizes the young collegian as various as he is on the campus. If he is the collegiate Babbitt, he continues fraternity life on shipboard or exuberantly destroys or enlivens the demure quiet of an English village inn. One sees him sometimes in the galleries or churches, continuing on the ground itself his course in the History of Art.

Carl had turned up in Agrigento, intending to stay only a day. He had stayed twelve. It was part of the Grand Tour which had begun, as he put it, with romance—not too serious—in Paris, and had carried him as far as Timbuktu. He had only just completed his course at one of the better and more fashionable New England colleges—more precisely, Amherst. He was a nice boy—you could see that at a glance in his candid blue eyes and his clear features—and an intelligent and sensitive one; you could tell that after ten minutes' conversation with him. In his last year at college he had become fascinated with the history of art; outside of his fraternity, one or two teachers, and one or two friends, college had not aroused his intelligence or his feelings very much. But art history had aroused both. He had gone so far as to get himself admitted to graduate work in Fine Arts at Harvard, but his father, a prominent lawyer in a Middle Western city, had dissuaded him. Then he must have a year abroad, he had said to his father. "What would be the tangible results of that?" his father had asked him, patiently; Carl was an only child. Carl had not been able to explain. It might give him enough art for a lifetime, he had told his father. "Then I wouldn't mind so much going into law." And here he was in Agrigento. He had intended simply to have a look at it and then rush on, like everyone else, to Syracuse. But something about the clear beauty of the place, its definiteness, the luxury of the fertile landscape after the impressive but bleak desert spaces he had been through for weeks in North Africa, had prompted him to stay. Temples had a fascination for him. He must see them at midday and at twilight and in the evening. He knew a good deal about Greek orders but little about Greek religion. He said he must find out more when he returned home.

"How about going to Salinute?" I said. "There's said to be a magnificent temple there, more grand and extensive than the one here. We might go together. One needs to hire a car, but a car would

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not be very expensive if we shared the expense."

Carl was delighted, and by noon the next day we were eating our lunch in a cool corner of the temple, among the Sicilian goats and lizards, observed at as close range as they felt they dared by two curious dark Sicilian boys.

"There's a lot I didn't get at college," Carl said as he leaned against a column sleepily, after drinking a whole bottle of red wine.

"What, for instance?"

"Well, Greek philosophy and Greek religion; a lot that you were telling me about yesterday."

"You could have gotten it," I said; "there's a perfectly good course in that at Amherst."

"Oh, I know; and it's a good college, mind you. I'm homesick for it already. But people think you are kind of queer if you take things too seriously, and philosophy's rather highbrow at college. If you go in for that kind of thing, they think you're rather sad."

"Rather *what?*" I said.

"Oh, *sad* is a technical term; it's the opposite of tops."

"Oh, I see; and if you're interested in ideas you're *sad.*"

"That's right. But, mind you, I got a good deal. You thought me ignorant yesterday because I didn't know who Heraclitus was. But there are some things I do know. Try me on the Treaty of Utrecht and the Diet of Worms and Savonarola. I was just trying to think of things you might not know as much about as you seem to about Greek ideas. And then there was the fraternity, and the dances, and the bull sessions. It was a really wonderful four years. And you confess I did learn something about the history of art. But I wish I could have my last two years over again. I'd know what to do with them now."

"Do you want to be a lawyer?" I asked.

"I think I do, and it would please my father. But most of all I'd like to keep alive, as alive as I feel here, and have as much to keep me alive. Does all this fade as one grows older?" He waved rather comprehensively at the sea, at the tremendous columns that almost suggested Egypt and Rome, Karnak and Baalbek, rather than Greece.

"A little," I said; "and there are no Greek temples in Ohio."

"Oh, I don't mean Greek temples," he said. "I mean what one feels in their presence. I imagine much of that goes. You ought to know; you are almost twice my age. Am I likely to become like that Boston insurance man and his wife here yesterday, tired and bored?"

"Oh, it doesn't all go, especially if life doesn't press you too hard—and I judge it's not likely to with you. You've got a pretty smooth career laid out for you and have had a pretty smooth time all your life. Though, as you may have heard, it's a changing world, and the economic system which sent you to college—the system which makes the kind of college and collegiate ideals you knew—may not last your lifetime, or it may be very considerably changed."

"I hope it isn't," he said, throwing a roll to the dogs and holding out some sandwiches to the Sicilian boys.

"Why?"

"Selfishness, I suppose. I rather like the way the world is arranged for people in the income group of my parents."

"You don't altogether like it," I said; "you told me so yourself. That's the world of the Boston insurance agent you mentioned, tired and bored and rather hard, didn't you think?"

"*Very.* I'd hate to meet that man in his office," Carl replied. "But on the other hand, you really wouldn't want the dullness of a collective society, would you"—one of the Sicilian boys began to

whistle "Giovinezza"—"or a Fascist one?" he added.

"And what makes you think a collective society would be dull?"

"Well, it wouldn't produce good manners and pleasant people; you said you liked Amherst students."

"Yes, they're very nice; they're a type, though. Didn't you just say they rather resented ideas or an interest in them as a little queer? Didn't you tell me that you met at college just about the same kind of people that you met at prep school? Wouldn't you like a little more variety in the world than, with all due respect, you met at Amherst or in your fraternity? And a brighter life than American boys of the privileged classes grow up into?"

"But," Carl said, looking steadily at one of the massive columns, "the great things in art, I seem to have heard, were all the product of an aristocratic tradition. They had slaves in Greece, but slaves didn't direct the building of temples."

"American plutocrats, or the American middle class, have still to produce great art, Carl."

"True; and I must say there is a good deal of dullness in the society I grew up in. And I admit I grow furious when I hear the way the people in our town talk. I'm a regular Red next to them."

"Even compared with the factory workers? There are a lot of them in your city."

"Well, I confess I don't know many."

"And while we are on the subject of the middle class, doesn't it seem rather a pity that the facilities of a good college should be largely devoted to young men whose parents happen to be financially able to send them there? There might be a livelier intellectual atmosphere in American colleges if we were living in a society where all young men with the brains to justify an education got it, and nobody else. It seems to me I read the other day that the president of Harvard, not a rabid revolutionary, said just that."

"I might not have been admitted," Carl said, smiling, "if they enforced that very strictly. But to get back to my original question—the system *may* last my lifetime—am I likely to be as dull as that insurance broker from Boston? Will I be bored by these temples thirty years from now, or by music, or by ideas or people?"

"No," I said, looking at his eager and generous face. "I don't think you will be."

"I'd rather be killed in war first. Well, there's a good chance I may be. Boy!" he said, jumping up suddenly and flinging out his arms and breathing deeply, as if he would inhale the temple and the sunlight and the sea. "I bet I'll remember this next March in the Yale Law School."

"You'll remember it longer than that," I said.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *When a professor goes abroad, he is ever reminded of*
(*a*) his students; (*b*) his youth; (*c*) his family; (*d*) his past romances.

_____ 2. *In his last year in college Carl became interested in*
(*a*) European history; (*b*) the history of art; (*c*) religion; (*d*) philosophy.

_____ 3. *Carl's father wanted him to be*
(*a*) a lawyer; (*b*) a scientist; (*c*) an architect; (*d*) an artist.

_____ 4. *The professor and Carl met at*
(*a*) Tours; (*b*) Syracuse; (*c*) Agrigento; (*d*) Rome.

_____ 5. *Carl was fascinated by*
(*a*) the native people; (*b*) the temples; (*c*) North Africa; (*d*) Sicily.

_____ 6. *Carl had not studied philosophy in college because*
(*a*) he thought he would not like it; (*b*) no course was offered; (*c*) it was too difficult; (*d*) other students would think him too highbrow.

_____ 7. *Carl was afraid that as he aged he might*
(*a*) have to work too hard; (*b*) not have time to travel; (*c*) lose his zest for living; (*d*) be a failure financially.

_____ 8. *The professor tried to make Carl see that the boy*
(*a*) had been wasting his time; (*b*) had been very selfish; (*c*) had led a restricted, smug existence; (*d*) had to do what his father requested.

_____ 9. *The professor felt there would be a more stimulating intellectual atmosphere in American colleges if*
(*a*) the curriculum were broadened; (*b*) enrollments were restricted; (*c*) everyone went to college; (*d*) everyone capable of an education received it.

_____ 10. *The main purpose of this selection is to*
(*a*) portray one college student's travels abroad; (*b*) indicate that travel seldom opens up new vistas for minds young and old; (*c*) suggest the challenges and changes that the future may bring to alert minds; (*d*) show the practical side of a college education in a young man's preparation for his life's work.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. The professor was a *rabid* believer in the two-party system.
(*a*) surprising; (*b*) recent; (*c*) biased, not open to consideration; (*d*) fanatical.

_____ 2. Away from home, the man acted like a *plutocrat.*
(*a*) rich man of the ruling class; (*b*) simpleton; (*c*) person of no breeding; (*d*) very sophisticated individual.

_____ 3. The editor covered the subject *comprehensively.*
(*a*) sketchily; (*b*) poorly; (*c*) well; (*d*) fully.

_____ 4. The hunters destroyed the *demure* quiet of the country inn.
(*a*) stylish; (*b*) sober and reserved; (*c*) mournful; (*d*) old-fashioned.

_____ 5. The graduates *exuberantly* threw their caps into the air.
(*a*) impulsively; (*b*) foolishly; (*c*) with great joy; (*d*) with great force.

_____ 6. The boy's father could foresee no *tangible* results from a year abroad.
(*a*) logical; (*b*) real, physical, or material; (*c*) capable of being explained; (*d*) imaginable.

_____ 7. The king did not approve of the work of the *diet.*
(*a*) legislative assembly; (*b*) appointed cabinet; (*c*) committee; (*d*) panel of judges.

_____ 8. The three principal *orders* of Greek architecture are represented by three types of columns.
(*a*) styles; (*b*) sizes; (*c*) kinds of building; (*d*) kinds of material.

_____ 9. His decision to travel was *prompted* by a love of art.
(*a*) caused; (*b*) prevented; (*c*) concealed; (*d*) delayed.

_____ 10. The *candid* expression on the boy's face convinced us of the truth of his story.
(*a*) unhappy; (*b*) slightly reserved; (*c*) sincerely honest; (*d*) emotionally upset.

What Do You Think?

Questions About the Story

1. In what ways is Carl portrayed as a typical, rather thoughtless young college graduate on tour? What led him to stay so long at Agrigento?
2. In what ways were Carl's college experiences typical but in some respects limited?
3. In what ways does the professor try to show Carl that the present, the status quo, has its limitations or its disadvantages to persons not so fortunate as Carl?

4. What dangers would there be, according to Carl, in paying too much attention to courses like philosophy?
5. What did the insurance man and his wife symbolize to Carl?

Questions to Think About

6. Do you know any people like Carl? What do you think will become of them?
7. Should Carl have rebelled against his father's desire for him to study law? It is implied that Carl was ready to train himself as a professor teaching the history of art. Would he have made a good art teacher?
8. What does Carl feel in the presence of Greek temples?
9. The author refers to a certain kind of student as a "Babbitt." *Babbitt* is a novel by Sinclair Lewis about a business man whose ideas and opinions were always exactly like those of every other American small town business man. Is Carl to any extent a Babbitt?
10. Is travel alone responsible for the awakening—at least to some degree—experienced by tens of thousands like Carl? What other kinds of experiences might lead a person to a similar awakening?

HAVE YOU SEEN THESE?

Durant, Will.	*The Story of Philosophy*
Myers, Bernard S.	*Art and Civilization*
Smith, William S.	*The Art and Architecture of Ancient Egypt*

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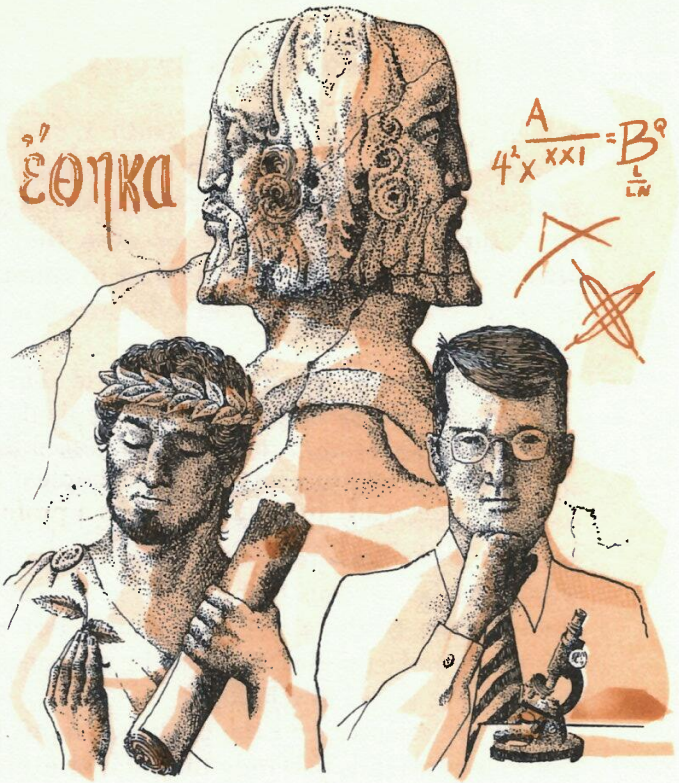
ESSAY 5

Science and Culture



Some students find it hard to choose between science and the humanities. If Laurence Gould's ideas were accepted, such a choice would never have to be made.

WHILE MODERN SOCIETY seems confident that science and technology can take care of all human needs, I still think not enough people appreciate the magnitude and the violence of the scientific technological revolution in which we are involved. Today, there is no other influence comparable with science in changing the foundations, indeed, the very character of our lives.

Science and its products determine our economy, dominate our industry, affect our health and welfare, alter our relations to all other nations, and determine the conditions of war and peace. Everyone who breathes is affected and cannot remain impervious to them.

Our very existence is so completely dependent upon science and technology that it would be impossible to alter materially our present methods. We have no option. We can't stifle man's curiosity. It is only from the knowledge that we gain by asking questions, no matter how terrible, how dreadful they are; it is only by these questions that man achieves final dignity.

The Greeks did not scorn technology. Classical Greek civilization was characterized by a unity among art, science, and technology; a unity which is the hallmark of all great civilizations; a unity which disappeared then until Leonardo da Vinci. A historian of science might say that the schism we now know began then, and yet philosophy and science were indistinguishable until almost the end of the eighteenth century. You can date with exactness when the split came: when philosopher Immanuel Kant said that science dealt only with the world of appearance, and philosophy with the world of reality. Nonsense!

Nevertheless, a dangerous gap has developed. The gap exists, but the feud between science and the humanities is without substance. It is time it be ended. We must include scientific and technological knowledge in our dreams of the world, else we shall have no world at all. We must recover the Renaissance. The pursuit of wisdom must at long last be a single enterprise, or liberal education has no meaning.

A great disservice has been done to the truly humanistic tradition by trying to identify it too closely with particular fields of study. Many supposed conflicts rise from a gross misunderstanding of what science is all about.

Science is not a form of black magic. A thousand blind alleys must often be explored before a right road is found; a thousand amateurs must have their fling before a Darwin or an Einstein comes along.

Whenever you hear a scientist say, "This is the end of it; this is all of it," that man is no longer a

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"Science and Culture" by Laurence M. Gould from THE UNESCO COURIER, February 1968. Reprinted by permission of the author.

scientist. There is no quest for truth in scientific research which does not carry within itself the possibility, even the probability, of error. We respect the findings of science because they are always open to re-examination and to question. Scientific truth is dynamic and self-correcting and never final.

When someone asked Einstein how he discovered the theory of relativity, he replied, "By challenging an axiom." There never was a great scientist who did not make bold guesses, and never one whose guesses were always right. The scientist looks for order. He believes in a real world and he believes that science is a means of teaching the truths about that world. But still, he's got to make guesses. He must invent concepts to make the world intelligible.

Both the scientist and the poet seek to explore and to understand. It is only the form of exploration which is different. You cannot enter any world of meaning without making postulates. In religion we call them faith; in ethics we call them norms or ideals; in science we call them hypotheses or theories; the choice of these hypotheses or theories or assumptions is always a matter of faith.

There is a fallacious idea that science is objective while the humanistic studies are subjective. This is complete nonsense. Science is always the record of someone's personal experience. There is no kind of experience that can be impersonal. No one can have the same experiences I have had; the best he can do is have the same kind, and in no case has science reduced the personal equation to zero. Science is subjective within man's nature in the same sense that the other humanistic studies are.

If what I say is true, why has not science played a larger role in liberal education? And though science is so all-pervasive, why have scientists not become a part of the ordinary citizen's experience of knowledge? More strangely, poets and playwrights have not drawn heavily upon science and technology. Twentieth-century art and letters do not have great expressions concerning the industrial revolution and its science and technology.

We need more scientists who are literate and articulate, but we need more imaginative literature to interpret our mechanized existence into noble language to reach and inspire us: in Shelley's words—"which will transform it with the blood and bone of human nature."

How shall we do this? In medieval universities, philosophy gave unity to the whole. We still have that notion preserved in the fossilized expression, Ph.D., Doctor of Philosophy. You know very well one can have his degree in economics, animal husbandry, or even geology without ever having been exposed to philosophy. There is no unifying study in our culture today.

But let me suggest that history, broadly conceived, could provide the cultural bridge to bring the disciplines of our academic world into order. This idea was said more eloquently by William James: "You can give humanistic value to almost anything by teaching it historically—geology, economics, mechanics are humanities when taught with reference to the achievements of the geniuses to which these sciences owe their being. Not taught thus, literature remains grammar; art a catalogue; history a list of dates; and natural science a sheet of formulas, weights, and measures. The sifting of human creations is what we ought to mean by the humanities."

Lynn White, a remarkable medieval historian, said: "To be as concrete as possible, we shall not have built a new liberal education in democratic terms until we can give in our colleges a course on the internal combustion engine as humanly conceived as the course on Shakespeare's plays. Both are supreme expressions of the mind and should be studied as such." I agree.

But, dedicated as I am, I couldn't hold that an internal combustion engine is comparable with the works of Shakespeare. Nothing that man has ever done, no split atom, nor any other achievement is comparable with his words and phrases. Here is man's creativity at its greatest.

In the 1920's, on a 2,000-mile sledge journey in Antarctica, five companions and I mapped mountains and glaciers no one had ever seen. I wrote in my journal: "No work of art of which I have stood in awe, no symphony I have ever heard, ever gave me the thrill that came when I picked up a piece of rock and found it was the sandstone I had come all the way to Antarctica to find." This was true. It was one of the great spiritual experiences of my life.

But if I had to exchange that experience for the satisfactions of having read and reread *Hamlet,*

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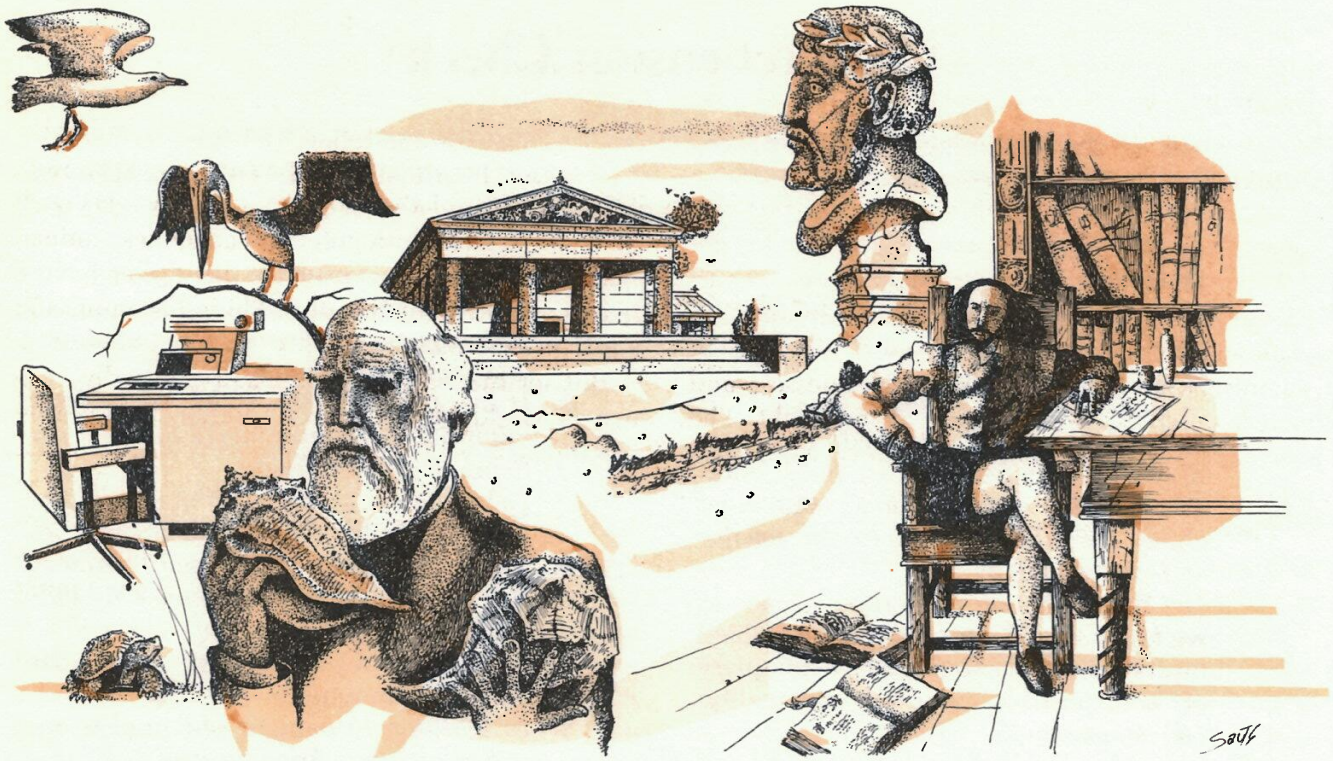

which is surely one of the half-dozen wonders of the world, I would have to choose Hamlet; but I don't have to choose. Neither do you. Both are part of a larger whole.

My thesis is a simple one: we've got to find some stronger unifying element in our intellectual life than any now apparent. Science, viewed historically, is the great untapped reservoir of humanism which can help fill the void caused by the decay of classical humanism.

We have studied Aristotle as a great philosopher and metaphysician. Do we realize he was one of the great figures of science? Are we taught he was considered the greatest naturalist, the father of biology, the man who opened inquiry into physiology, embryology, comparative anatomy, and ecology? Darwin didn't know this; Darwin was fairly old before he heard of Aristotle. Then he wrote: "I had not the remotest notion what a wonderful man Aristotle was."

My comment on the lost unity of humanist education is an expression of profound regret. All the great cultures—China, Athens, India—were held together by ideas based upon spiritual unity, and of all the things that are part of our lives, science and technology are the most pervasive. They diffuse more rapidly than any other. Literature and art remain provincial, but not science and technology. Their product is immediately understandable to all peoples. Scientific workers have a sense of world citizenship. Discoveries have significance only when communicated to other scientists. Scientific knowledge is a living, growing thing. Scientific knowledge must be used; it doesn't keep any better than fish.

The universal status of science, its proudest claim, is also its greatest opportunity. In an age characterized by perfection of means and confusion of ideals, the disciplines of science, which admit no frontiers of race or creed, provide a basis for effective international cooperation. Science has long since made the world one community, a statement that cannot be made about any of the other avenues that man has followed in his quest for an orderly world. Today the contending forces which make the strongest appeal are the national and the racialist movements, which deny this principle of science.

Science came into being and has evolved because man is curious: he's relatively intelligent; to become intellectually enlightened he had to have a desire to better understand his world, and in the broadest sense, science was the first common enterprise of mankind.

TIME_____

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *According to the author, science has an immediate effect on the lives of*
(*a*) scientists; (*b*) people who live in cities; (*c*) people who live in civilized areas; (*d*) everyone.

_____ **2.** *In ancient Greece, technology was*
(*a*) unknown; (*b*) scorned; (*c*) worshiped; (*d*) unified with art and science.

_____ **3.** *The author regards Kant's statement about the distinction between science and philosophy as*
(*a*) the beginning of modern science as we know it; (*b*) one that only a trained mystic can understand; (*c*) a summary of one possible approach to reality; (*d*) nonsense.

_____ **4.** *Scientific truth should always be regarded as*
(*a*) final; (*b*) subject to change; (*c*) true in a limited sense only; (*d*) unrelated to historical truth.

_____ **5.** *Because a scientist is a seeker after truth, the author compares him to a*
(*a*) fortune teller; (*b*) poet; (*c*) player of blindman's buff; (*d*) beachcomber.

_____ **6.** *The expression Ph.D. is a reminder that*
(*a*) all fields of knowledge were once considered branches of philosophy; (*b*) all doctors are philosophers; (*c*) all philosophers are doctors; (*d*) philosophy is a fossilized science.

_____ **7.** *It is suggested in this article that science might be more meaningful to many students if it were taught*
(*a*) at an earlier age; (*b*) at a later age; (*c*) historically; (*d*) only in laboratories.

_____ **8.** *The author went all the way to Antarctica to find some sandstone. This indicates that he is probably*
(*a*) a nut; (*b*) a geologist; (*c*) a poet; (*d*) a philosopher.

_____ **9.** *In addition to being a philosopher and metaphysician, Aristotle was*
(*a*) a playwright; (*b*) a poet; (*c*) a biologist; (*d*) the father of his country.

_____ **10.** *Science developed primarily because of man's*
(*a*) need; (*b*) greed; (*c*) curiosity; (*d*) laziness.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** Although all the following definitions of *culture* are correct, its meaning in the title of this article is
(*a*) the behavior patterns that express a people's traditional way of life; (*b*) a well-bred interest in concerts, lectures, and other learned and artistic events; (*c*) the growth of microscopic life in a laboratory; (*d*) cultivation of the soil.

_____ **2.** After finishing his treatise on physics, Aristotle turned to *metaphysics*, which is the study of
(*a*) medication; (*b*) confusion; (*c*) reality that goes beyond science; (*d*) the art of public speaking.

_____ **3.** The author believes that science should be taught as part of the *humanistic* tradition.
(*a*) emphasizing usefulness rather than theory; (*b*) emphasizing the human personality rather than religion or nature; (*c*) emphasizing morals rather than manners; (*d*) emphasizing manners rather than morals.

_____ **4.** The Greeks not only studied science but had a well-developed *technology*.
(*a*) machine shop; (*b*) system of machine shops; (*c*) ability to read blueprints; (*d*) application of science to other activities.

_____ **5.** A scientific report should be *objective*.
(*a*) independent of personal feelings; (*b*) based on personal feelings; (*c*) following a definite pattern; (*d*) having a clear train of thought.

DGR-D

_____ 6. The author points out that scientific knowledge is to some extent *subjective.*
(*a*) independent of personal feelings; (*b*) based on personal feelings; (*c*) following a definite pattern; (*d*) having a clear train of thought.

_____ 7. His *fallacious* reasoning led to losses in the stock market.
(*a*) poor; (*b*) ineffective; (*c*) erroneous; (*d*) hasty.

_____ 8. The leader had a *provincial* outlook.
(*a*) narrow, restricted to a particular region; (*b*) sophisticated; (*c*) extremely selfish; (*d*) of wide experience, broad.

_____ 9. Some gases *diffuse* quickly.
(*a*) explode; (*b*) disappear; (*c*) spread out; (*d*) contaminate.

_____ 10. We need a more *dynamic* program.
(*a*) broad; (*b*) forceful; (*c*) appealing; (*d*) different.

What Do You Think?

Questions About the Story

1. Kant said that science dealt with the world of appearance, philosophy with the world of reality. Others might say that science deals with reality, philosophy with appearance. What do you suppose Kant meant?
2. "Science is always the record of someone's personal experience." For example, when a chemist records the temperature at which a certain reaction takes place, he is recording what he himself saw. Is this subjective in the sense that a poet's verses about love are subjective?
3. There is a school of thought that holds that the history of the world is made up of the lives of its great men. Does this agree with the idea of Lynn White quoted in this article?
4. The author describes the thrill of discovering a piece of rock he had gone all the way to Antarctica to find. Why did he consider it one of the "spiritual" experiences of his life?
5. The author suggests that science might unify our world as spiritual ideas unified the great cultures of China, Athens, and India. What does he see as the chief obstacles to this goal? How might these obstacles be overcome?

Questions to Think About

6. Is it true that "science and technology can take care of all human needs"?
7. An axiom is a statement that is so well established as true that most people would consider it self-evident. Yet Einstein discovered the law of relativity "by challenging an axiom." What does this suggest about the nature of truth?
8. "We respect the findings of science because they are always open to re-examination and to question." Should this attitude prevail in other fields as well? For example, economics? education? ethics?
9. The author claims "we need more imaginative literature to interpret our mechanized existence into noble language to reach and inspire us." Can you think of any literature that does this? Does science fiction?
10. The author claims that if he had to exchange the greatest experience of his life for the satisfactions of having read and reread *Hamlet,* he would have to choose *Hamlet.* Can you think of a book you would feel this strongly about? If not, which book comes closest?

HAVE YOU SEEN THESE?

Davis, Watson.	*A Century of Modern Science*
Eurich, Nell P.	*Science in Utopia*
Huxley, Aldous.	*Literature and Science*

ESSAY 6

The Promised Visit

The girl was beautiful, the boy was falling in love, and she promised to pay him a visit. But, then, when he found out who she was . . . and what she was . . .

IT HAD BEEN A LONG DAY at Window Rock, Arizona. Now I was on my way home. I'd shoved myself up at dawn and started from Shiprock early that morning to appear for my tribal scholarship interview. I had applied for it in the spring so I could go to school after my graduation from high school. My brother-in-law, Martin, had been considerate enough to lend me his pickup truck. I would still have been there promptly for my appointment, no matter if I'd needed to walk, hitchhike, or crawl the hundred and twenty miles.

The old zigzagging road lined the shadowed flat region, cooling from a day's heat. It was not until now that the evening wind began to form wool-like clouds, building a dark overcast stretching across my destination. At first, it was obviously summer rain clouds, and even a child could recognize the rolling grayish mesa. The white lane markers rhythmically speared under me as I raced toward home.

I rolled down the window about an inch to smell the first rain that I would inhale this summer. The harsh air rushed in, cold and wild. Its crazy current tangled and teased my hair. The aroma of the flying wet dirt tensed my warm nose, a smell of rain. Immediately the chill awakened my reflexes. I balanced my body into a proper driving position according to a statement in the driver's manual. I prepared to confront the slippery pavement.

By now I could sight the flashes of lightning spearing into the horizon, flowing against the dark overcast. I could almost see the whole valley in one flash. The black clouds looked closer and became angrier as I approached their overcast. Being used to the old reservation road, narrow and rough, and well adjusted to the pickup, I drove ahead to meet the first raindrops.

Many people had died along this same highway, never telling us what caused their accidents. Most of these tragedies occurred in bad weather, especially in thunderstorms. Several months ago the highway department stuck small white crosses along the road at each place where an accident victim had been killed. This was to keep a driver alert and aware. The crosses became so numerous that it caused more confusion and more accidents. When a person sees a cross he becomes nervous.

The dark clouds formed themselves into a huge ugly mass. It reminded me of the fearful myths people told about such angry clouds. Their suspicious appearance scared me, making my joints and very soul tremble.

My mother once mentioned a monster that lived in the thunderclouds. Was it only one of my

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bedtime stories, or was it the killer of all the cross-marked victims?

Another story was told to me by my grandmother. It was told to her by her late son before he passed away in a hospital. He saw a ghost standing in his way on the highway and he drove through the rain-sogged image. He soon ran off the road after being knocked unconscious by the shock.

"Baloney! I shouldn't believe those nonsenses," I scolded myself. "I don't want to be one of those Navajos who is easily aroused by superstitions."

The dark overcast hid my view of the road, and the area around faded away into darkness so I had to turn on the headlights. My face was now tired of being fixed in the same direction, down the long, dirty highway. My eyelids were so weak that they closed by themselves. I should have slept longer the night before. Again I rolled down the window. The cold air poured in, caressing me with its moistened chill. It awoke me completely.

The sudden forceful blow jolted the car and waved it like a rolling wagon. The screaming wind began to knock at my windows. I clung hard to the steering wheel to fight the rushing wind. I slowed almost to a stop and peered out through the blowing dust, at the hood, trying to keep on the road. Flying soil and tumbleweeds crashed against the car. I could not tell what ran beside the highway—a canyon, or maybe a wash. The angry wind roared and blew so strong that the car slanted. I didn't know how to escape the Wind Monster. I sat motionless, feeling death inside my soul.

And then the car was rocked by falling raindrops as if it were a tin can being battered by flying stones. The downpour came too quickly for me to see the first drops on the windshield. The whole rocky land shook when a loud cracking flash of lightning shot into the nearby ground.

The storm calmed and turned into a genial shower. Then I could see where I was. Through the crystal rain, a green and white lettered sign showed up in the headlights. LITTLEWATER 12 miles: SHIPROCK 32 miles. At last I felt relieved. I would be home in less than an hour. Never in my life had I ever longed for home so much as on this day. The windshield cleared and the rain had passed.

With the scary storm over, and no longer penetrated by superstition, I felt as if I'd awakened from a nightmare. My hunger, too, was gone, but the crampy stiffness still tightened my body. I didn't bother to stop for a rest. I rushed straight home. I hoped my supper would be waiting. The clouds slid away and it wasn't as late as I'd thought.

By now some twinkling stars appeared over the northern horizon. The round moon cast its light on the soggy ground as the silky white clouds slid by after the rain. The water reflected the light so that the standing water shone like the moon itself. I could see the whole area as if in daylight. I ran the tires through the shallow puddles on the pavement to feel it splash. I imagined myself running and playing along the San Juan River shore. I continued to hasten on, looking for the lights at Littlewater over on the other side of the next hill.

A few electric lights appeared within range of my headlights. Three dull guide lights shone at the store. One larger light showed up the whole front porch. As usual, there wasn't anybody around at this late hour. I slowed to glance at the porch as I passed by. At the same time, as I turned back to the road, I saw a standing object about fifty yards ahead. I had always feared dark objects at night. My soul tensed with a frightening chill as I trembled. I drove closer, telling myself it might be a horse or a calf.

The lights reached the dark image as I approached. Surprisingly, it was a hitchhiker. I didn't think anything about the person. All that came to my mind was to offer someone my help. Then I saw it was a girl.

I stopped a little way past her.

She slowly and shyly walked up to the car window. She was all wet and trembling from the cold air. "Can you give me a lift to Shiprock?" she politely asked in her soft, quivering voice.

"Sure. That's where I'm going, too." I quickly offered the warm empty seat.

She smiled and opened the door. Water dripped to the floor from her wet clothes. She sat motionless and kept looking away from me.

I thought she was just scared or shy. I, too, felt shy, and we didn't talk for a long time. It wasn't until a few miles from Shiprock that I finally started a conversation.

"I guess the people around this area are happy to get such a big rain," I finally dared to utter. "I was supposed to water our farm field tomorrow, but I guess the good Lord did it for me," I joked, hoping she would laugh or say something. "What part of Shiprock are you from?" I questioned her.

"Not in Shiprock. About one mile from there," she carefully murmured, using her best English.

She looked uneducated by the style of the clothes she wore. She was dressed in a newly made green velvet blouse and a long, silky white skirt. She wore many silver and turquoise necklaces and rings. A red and orange sash-belt tightly fitted around her narrow waist. She was so dressed up that she looked ready to go to town or a squaw dance.

Her long black hair hung loosely to her small round shoulders around her light-complexioned face. In the glow from the instrument panel I could tell she was very pretty. She didn't look like some other Navajo girls. Her skin was much lighter than their tannish-brown color. Finally, I gathered enough guts to offer her my school sweater. "Here. You better put this on before you catch a cold. I hear pneumonia is very dangerous," I said, as I struggled to take off the sweater.

She kindly took it and threw it around herself. "Thank you." She smiled and her words came out warmly.

I looked at her and she looked at the same time, too. I almost went off the road when I saw her

DGR-D

beautiful smile of greeting. She was the prettiest girl I had ever seen. I jerked the steering wheel and the car jolted back onto the highway. We both laughed. From that moment on, we talked and felt as if we'd known each other before. I fell in love and I guess she did, too.

"Where have you been in this kind of bad weather?" I began to ask questions so we could get better acquainted with each other.

"I visited some of my relatives around Littlewater." She calmly broke her shyness. "The ground was too wet to walk on so I decided to get a ride."

"I've been to Window Rock to get a scholarship to an art school. I started this morning and it isn't until now I'm coming back. I'm late for supper because of the storm."

I knew she was interested in me, too, as she asked me, "Where do you live?"

"I live on one of the farms down toward west from Shiprock. I live with my family next to Thomas Yazzie's place."

"I used to know Thomas and his family when I was very small," she almost cried. "It's always sad to lose friends."

I felt sorry for her losing her friends. Right then I knew she was lonely.

"Where do you live?" I asked, as I looked straight down the lighted road.

She hesitated to answer as if she weren't sure of it. Then she said, "I live about four miles from Shiprock." Then she lowered her head as if she were worried about something I'd said.

I didn't talk any more after that. Again it was quiet. I kept my mind on the road, trying to forget my warm feelings for her beauty.

The night settled itself across the desert land, making stars and the moon more bright. The night sky and the dampness made me sleepy. I felt in a dreamy, romantic mood. The rain still covered the road. It was too quiet for comfort.

"Let's listen to some music," I interrupted the silence as I turned on the radio. I tuned to some rock'n roll music. So now, with the cool night, beating music, and our silence, we drove until she asked me to stop. It was just about a mile over two hills to Shiprock. I stopped where a dirt road joined the highway.

"Is this the path to your place?" I quickly asked before she departed.

"Yes. I live about three miles up this road." She pointed her lips for direction as she placed her hand on the door handle.

"I wish I could take you home, but the road is too wet. I might never get home tonight. Well, I hope I'll see you in Shiprock sometime. By the way, what's your name?" I tried to keep her there a while longer by talking to her.

She took a long time to say her name. "Susan Billy," she said finally. Then she added, "Maybe I can visit you some of these nights." She smiled as she opened the door and stepped out of the car.

"All right, good-bye." I tried not to show how I felt as I said those last words.

I looked back in the mirror as I dropped over the hill. She stood waving her hand. I felt proud to find someone like her who wanted so much to see me again. I already missed her. Or was she just joking about her visit? Why would she want to visit me at night? I smiled, hoping she'd come very soon.

Before I knew it I was home. I stopped at our garage. The lights in the house were out and the rain had wet the red brick building to a deeper red. I couldn't wait to get into the bed where I could freely think about Susan. I didn't bother to eat or wake my folks. I just covered myself with the warm blankets.

Another sunny morning turned into a cloudy and windy afternoon. Rain clouds brought another chilly breeze as they had two evenings before when I had gone to Window Rock. I had not forgotten Susan and, deep in my heart, I kept expecting her visit which she had spoken of. Today, though, we had to go to the field to plant new seeds. The cold called for a warm jacket. I glanced around the room where I usually kept my sweater, a maroon- and gold-colored school sweater. I walked through the house, but I didn't find it. I used my old jacket instead, hoping my sweater was in the car at the hospital where my brother-in-law, Martin, was working.

The movements of my arms and legs, my digging and sowing seeds, were in my usual routine for the last few weeks. I could let my mind wander to Susan while my body went on with its work.

"Are you tired already? What are you thinking about?" My brother asked as I stopped working.

I remembered where I left my sweater. "What time is it?" I asked him, wishing the time for Martin to come home with the pickup were near, but I remembered that our noon lunch wasn't even thought of yet.

"Don't know. I know it's not lunch time yet," he joked, and kept hoeing the small weeds along the corn rows.

It wasn't until late that evening, about six-thirty, that I was on my way to see Susan. My whole life filled with joy. The dirt road leading off the highway where Susan had stood seemed dried enough for the tires to roll on.

Slowly and very nervously I approached the end of the three miles to her place. I rode over the last hill and stopped at a hogan. The people were still outside, eating their supper under a shadehouse. A familiar man sat facing me from the circle around the dishes on the ground. I was sure I'd seen him someplace, but I couldn't recall where. His wife sat beside him, keeping busy frying some round, thin dough. Three small children accompanied them, two older girls and a child—I couldn't tell whether it was a girl or a boy. I politely asked the man where I could find Susan.

"Their hogans are near, over beyond that rocky hill," he directed me in his unmannered way. His words came from his filled mouth.

"They moved to the mountain several days ago," his wife interrupted, "but I saw a light at the place last night. The husband might have ridden down for their supplies."

Hopefully, I started again. Sure enough, there were the mud hogans, standing on a lonely plateau. As I approached, a man paused from his busy packing and stood watching me.

He set down a box of groceries and came to the car door. I reached out the window and shook his hand for greeting.

"Hello. Do you know where Susan Billy lives?" I asked, pretending I didn't know where to go to find her.

"Susan Billy?" He looked down, puzzled, and pronounced the name as if he'd never heard it before. After a while of silence, he remarked, "I don't know if you are mistaking for our Susan, or there might be another girl by that name."

My hope almost left me as I explained further. "Two nights ago I gave her a ride from Littlewater to the road over there. She told me she lived at this place."

His smile disappeared and a puzzled, odd look took its place.

"See that old hogan over in the distance beyond the three sagebrushes?" He pointed to an old, caved-in hogan. "Susan Billy is there," he sadly informed me.

"Good. I'll wait here until she comes back." I sank into the car happily, but why was he looking so shocked or worried?

"You don't understand," he went on, explaining, "she died ten years ago and she is buried in that hogan."

At first I thought it was a joke. I knew how some parents would try to keep their daughters or sons from seeing any strangers. His black hair and light complexion, not so smooth or whitish as Susan's, somehow resembled hers.

Then I knew he was lying. "I loaned her my sweater and I forgot to get it back." I tried to convince him to tell the truth.

He seemed so shocked as he looked more carefully at the old hogan again. "See that red object on one of the logs?" He pointed out that it hadn't been there until recently.

I saw the maroon object. I could instantly recognize my sweater at a distance. My heart almost stopped with the horrible shock. I struggled to catch my breath back. I didn't believe in ghosts until then, but I had to believe my sweater. I had to believe the beautiful girl who had ridden with me, who had promised to visit me. Still, why hadn't she killed me like the rest of her victims? Was it because of my sweater or because of the love we shared?

From that day, I have proven to myself the truth of the Navajo superstitions. I know I shall never get my sweater back, but, on one of these windy nights, I will see Susan again, as she promised. What will I do then?

TIME_____

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *The boy in the story was on his way home after having*
(*a*) had an interview for a scholarship; (*b*) had an art lesson; (*c*) enrolled in college; (*d*) bought a new truck.

_____ **2.** *The boy was nervous mainly because*
(*a*) the wind blew hard; (*b*) he could hardly see the road; (*c*) the road was slippery; (*d*) he recalled the superstitious stories told about the road.

_____ **3.** *The white crosses along the road*
(*a*) were a help to drivers; (*b*) caused confusion and more accidents; (*c*) led to a decrease in accidents; (*d*) went unnoticed.

_____ **4.** *The hitchhiker he picked up*
(*a*) was gay and talkative; (*b*) was sullen and unattractive; (*c*) seemed shy and frightened; (*d*) looked like an ordinary Indian.

_____ **5.** *The girl said she had*
(*a*) been away at school; (*b*) been visiting friends; (*c*) been visiting relatives; (*d*) been working at the store.

_____ **6.** *When the girl left, she*
(*a*) did not look back; (*b*) seemed glad to get away; (*c*) refused to give her name; (*d*) said maybe she would visit the boy some night.

_____ **7.** *The boy*
(*a*) was glad the girl was gone; (*b*) liked the girl and thought of her often; (*c*) did not expect to see her again; (*d*) did not like the way she had looked.

_____ **8.** *The boy went to the place where the girl lived*
(*a*) supposedly to get his sweater; (*b*) to check up on her; (*c*) to invite her to his house; (*d*) to find out her real name.

_____ **9.** *He learned that the girl*
(*a*) had moved away; (*b*) had given him a false name; (*c*) had died ten years ago; (*d*) had been sent away by her parents.

_____ **10.** *At the end of the story the boy was aware that*
(*a*) he was still hoping to see Susan again; (*b*) Susan's father was lying to him; (*c*) he hadn't really given Susan his sweater; (*d*) the whole thing was a dream.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Myths* are handed down from one generation to another.
(*a*) heirlooms; (*b*) religious practices; (*c*) stories explaining the universe; (*d*) songs.

_____ 2. A few cactus plants dotted the *mesa*.
(*a*) hill with steep sides and flat top; (*b*) western farm land; (*c*) arid, sandy soil; (*d*) pasture land.

_____ 3. We followed the *wash* for two miles.
(*a*) roadbed; (*b*) canyon; (*c*) creek; (*d*) cowpath.

_____ 4. When the man entered the lobby, he felt the *genial* atmosphere of the hotel.
(*a*) cold, harsh; (*b*) kindly, gracious; (*c*) unreal, phony; (*d*) proud, aloof.

_____ 5. His muscles *tensed* as he approached.
(*a*) relaxed; (*b*) trembled; (*c*) knotted; (*d*) tightened.

_____ 6. One difficulty after another seemed to *confront* the boy.
(*a*) confuse; (*b*) disturb; (*c*) face; (*d*) endanger.

_____ 7. The Navajo sat beside the *hogan*, gazing at the sunset.
(*a*) earth-covered lodge; (*b*) tent made of skins; (*c*) shack of wooden logs; (*d*) shelter made of branches.

_____ 8. The *maroon* wool cloth made a beautiful coat.
(*a*) tightly woven; (*b*) brilliant blue; (*c*) thick, heavy; (*d*) dark red.

_____ 9. We found the *turquoise* buried in the sand.
(*a*) turtle; (*b*) bluish-green mineral; (*c*) sweater; (*d*) turkey feather.

_____ 10. The rider raced across the *plateau* as we approached.
(*a*) broad valley; (*b*) flat land higher than adjacent land; (*c*) side of a hill; (*d*) wide meadow or field.

What Do You Think?

Questions About the Story

1. What was there about the storm that changed the driver's emotional state? How would such driving conditions affect you?
2. What clues are given as to the supernatural nature of the stranger on the road?
3. At the first appearance of a standing object on the road, what were the driver's reactions? Why did he react as he did?
4. Why did the girl lower her head after she said, "I live about four miles from Shiprock"?
5. What became of the boy's sweater?

Questions to Think About

6. Why does the author make so much mention of superstition at the beginning of the story?
7. What means had the highway department taken to cut down on the number of accidents on the reservation road? Were they effective? What other ways are there to diminish highway accidents?
8. When the boy came to Susan's neighborhood, he saw a man who looked familiar, as though he had seen him somewhere before. Why do you think the man looked familiar?
9. Toward the end of the story, the boy asks himself, "Why hadn't she killed me like the rest of her victims?" What answer would you give to his question?
10. How would you answer the question the boy asks himself at the end of the story?

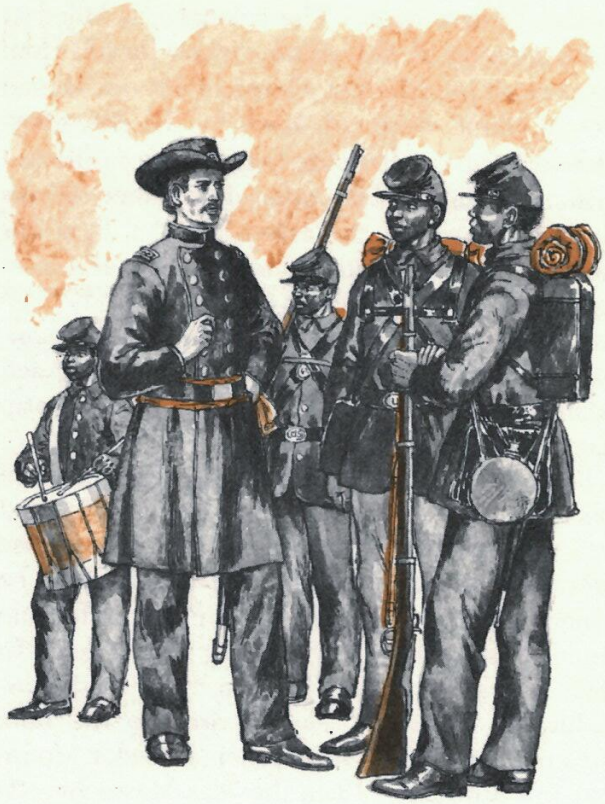
HAVE YOU SEEN THESE?

Ditzler, Robert E.	*The Indian People of Arizona*
Elworthy, Frederic T.	*The Evil Eye: The Origins and Practices of Superstition*
Kluckhohn, Clyde.	*Navaho Witchcraft*

DGR-D

ESSAY 7

Colonel Shaw



This is a stirring account of the gallantry and self-sacrifice of an entire regiment of Negro soldiers in 1863, led by a brilliant young Bostonian.

IN 1863, THE THIRD YEAR of the Civil War, Governor Andrew of Massachusetts commissioned a new regiment, all of whose rank and file were Negroes although its officers were white men. The formation of the first Negro fighting unit had been undertaken only after considerable hesitation. It was felt by many that the war should not be exclusively a white man's war, that Negro citizens of the North should be allowed to take part in the liberation of their race. In addition to this principled consideration, there was the practical one that the Northern forces were in need of more fighting men. But the antislavery sentiment of the North was by no means unqualified and the considerable feeling against the war and against Negroes had to be taken into account. Such Negroes as might wish to bear arms in the fight against slavery had no military tradition, no one knew how they would perform as soldiers, and it would be a severe blow to the antislavery cause were they not to acquit themselves well.

The event proved that the doubts were quite groundless. Only a few months after it had been formed, the 54th Massachusetts took part in the assault on Fort Wagner, a Confederate stronghold on the South Carolina coast within sight and cannon shot of Fort Sumter; it is said to have been one of the strongest earthworks ever built. The 54th arrived on the field weary and hungry. It had previously given a good account of itself in minor engagements and now the field commander of the Union forces offered the regiment the honor of leading the attack, which its colonel accepted. It charged the terrible guns and penetrated the outer defenses of the fort. Before it was withdrawn an hour later, nearly half its men were killed within the fort or before its walls. The question of Negro soldierliness had been answered forever. "Wagner still defies us," a Union Publicist said, "but prejudice is down." Before the end of the war, 180,000 Negroes were under arms; President Lincoln said that they tipped the balance in favor of Union victory.

At least one Confederate officer gave the 54th its due measure of praise. "The Negroes fought gallantly," Lieutenant Iredell Jones wrote after the engagement, "and were headed by as brave a

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colonel as ever lived." The colonel was killed at the beginning of the attack. When he fell from the parapet into the fort, eleven of his men leaped after him and were cut down by the defenders. Although the Confederate burial parties followed custom and interred the other dead Union officers in separate graves, the colonel of the 54th was buried in a trench with his men; when, at a later time, an effort was made to recover his body from the common grave, his father forbade it—his community in death with his Negro men, intended as an indignity, could be nothing but an appropriate honor for Colonel Shaw.

Robert Gould Shaw was twenty-five years old when he died. The only son of a wealthy and distinguished Boston family, he had, as the phrase goes, everything to live for; he was later to be remembered as "the blue-eyed child of fortune upon whose youth every divinity had smiled." In 1863 he was serving as captain in the 2nd Massachusetts Regiment, having risen to the rank from private; he had seen action at Cedar Mountain and Antietam. When the 54th Massachusetts was being formed, the governor offered him its command because of his military record, his personal character, and his accord with the strong and well-known antislavery commitment of his parents. Shaw hesitated to undertake the arduous responsibility of the post, in part because he doubted his abilities, in part because he loved the regiment with which he was serving. Indeed, his first decision was to refuse the governor's invitation, but second thoughts led him to believe that it was his duty to accept; it was he whom Emerson had in mind in writing the once familiar lines:

> When Duty whispers low, *Thou must,*
> The youth replies, *I can.*

An intelligent and enthusiastic soldier, he won the devotion of his men and trained them thoroughly, to what effect their conduct at Fort Wagner makes plain.

The death of the young colonel was deeply felt in Boston, and a year after the end of the war a committee was formed to erect a memorial to him. "The monument," it was said, "is intended not only to mark the public gratitude to the fallen hero, who at a critical moment assumed a perilous responsibility, but also to commemorate that great event, wherein he was a leader, by which the title of colored men as citizen-soldiers was fixed beyond recall." It was not, however, until 1897 that the monument was erected on Boston Common and dedicated at exercises held on Memorial Day in the Boston Music Hall. The work of Augustus St. Gaudens, the most notable American sculptor of the period, it is a large bronze stele which depicts in high relief the 54th Massachusetts marching in column, its flags furled, a boy drummer at its head; the young colonel on a superb charger, his saber unsheathed, rides beside his men; a symbolic female figure in flight over the column beckons it forward with one arm and holds in the other palms of glory and the poppies of death. The faces of the men are set in calm, stern determination; their stride is long and vigorous; Shaw on his reined-in, slow-stepping great horse is erect and inflexible; his movelessness at the center of the composition, its fixed and still point, emphasizes the forward-thrusting energy of the marching column. The virtuosity with which a wealth of naturalistic detail is executed does not diminish but rather enhances the heroic aspect of the work.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *Shaw accepted command because*
(*a*) he felt it was his duty; (*b*) he wanted to fight; (*c*) he was dissatisfied where he was; (*d*) he was qualified.

_____ **2.** *Because the 54th had fought well and proved to be excellent soldiers, the regiment was*
(*a*) offered the honor of leading the attack; (*b*) allowed a week's rest; (*c*) honored in Washington; (*d*) awarded many medals.

_____ 3. *Colonel Shaw was buried*
(*a*) in a trench with his men; (*b*) with other Union officers; (*c*) in a grave with Confederate officers; (*d*) in an isolated grave by himself.

_____ 4. *That Shaw was liked by his men is shown by the fact that*
(*a*) they wanted to dig his grave themselves; (*b*) they fought until all but three were killed; (*c*) they offered themselves as hostages; (*d*) they tried to rescue his body when he fell.

_____ 5. *The monument erected in memory of Colonel Shaw depicts*
(*a*) Shaw by himself on horseback; (*b*) Shaw on horseback and his men marching in column; (*c*) Shaw beside his horse, sword drawn; (*d*) a riderless horse.

_____ 6. *As a child Shaw*
(*a*) experienced great poverty; (*b*) received no education; (*c*) was unattractive and shy; (*d*) had every advantage for success.

_____ 7. *Shaw's father*
(*a*) demanded that Shaw be reburied; (*b*) consented to his reburial; (*c*) refused consent to a reburial; (*d*) hoped for a reburial.

_____ 8. *President Lincoln*
(*a*) said Negro soldiers tipped the balance in favor of a Union victory; (*b*) established a permanent Negro militia; (*c*) ordered that more Negroes be commissioned; (*d*) ordered that the 54th be disbanded.

_____ 9. *Before the end of the war Negro soldiers numbered*
(*a*) 1,000; (*b*) 10,000; (*c*) 180,000; (*d*) 2,000,000.

_____ 10. *The main idea of this selection is that*
(*a*) Shaw was a great soldier and leader; (*b*) Negroes proved to be excellent soldiers and citizens and helped the North win the Civil War; (*c*) no one ever again questioned the worth of the Negro soldier; (*d*) we need more mixed regiments.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. The candidate hired a well-known *publicist* for the duration of the campaign.
(*a*) manager; (*b*) security officer; (*c*) press agent; (*d*) speech writer.

_____ 2. From a distance we could hear the cannon and see the *parapet*.
(*a*) temporary barracks; (*b*) elevation of earth or stone to protect soldiers; (*c*) deep trench around a fort; (*d*) temporary bridge.

_____ 3. The *stele* was erected in the center of the park.
(*a*) statue; (*b*) memorial; (*c*) pillar; (*d*) fountain.

_____ 4. The *virtuosity* of the young violinist surprised the critics.
(*a*) great technical skill; (*b*) talent; (*c*) versatility; (*d*) great poise.

_____ 5. The army command could not decide where the captain should be *interred*.
(*a*) honored; (*b*) summoned to appear; (*c*) commissioned; (*d*) buried.

_____ 6. After an *arduous* journey, the travelers reached the little town.
(*a*) long; (*b*) short; (*c*) dangerous; (*d*) difficult.

_____ 7. Our country has tried to live up to all *commitments*.
(*a*) agreements, pledges; (*b*) documents; (*c*) international law; (*d*) requests of other nations.

_____ 8. Because he was in *accord* with the company's policy, he accepted the position.
(*a*) contact; (*b*) agreement; (*c*) practice; (*d*) sympathy.

_____ 9. The officer tried to *acquit* himself in an honorable manner.
(*a*) restrain; (*b*) present; (*c*) retreat; (*d*) conduct.

_____ 10. The supervisor would not give the employees an *unqualified* answer.
(*a*) not restricted; (*b*) incomplete; (*c*) dishonest; (*d*) intelligent.

What Do You Think?

Questions About the Story

1. What was the most practical reason for forming a Negro regiment? Does it still make sense?
2. What were the dangers inherent in the forming of an all-Negro regiment? Was public opinion entirely in favor of the war and the freeing of Negroes from bondage?
3. What impressions did the Negro soldiers make on the Confederates?
4. The author makes much of Colonel Robert Shaw's actions. Explain how his activities, decisions, and work are worthy of interest, understanding, and respect. Do you think the author displays any bias in his report either for or against the Negroes?
5. What details of the character and actions of the 54th are strongly portrayed in the St. Gaudens sculpture? Were these matters justifiably emphasized?

Questions to Think About

6. It was considered an indignity for an officer to be buried with his men. Is such an attitude found among the military today?
7. In 1863 it was felt by some that Negro citizens "should be allowed" to serve in the armed forces. Is such service looked on as a privilege today?
8. Trilling describes the lines he quotes from Emerson as "once familiar." Why do you suppose they are no longer familiar?
9. The statue of Shaw was erected over thirty years after his death. Many people believe no statue should be erected of anyone until he has been dead a number of years. What would be your opinion of such a rule?
10. Some people believe it is not desirable to dwell upon the heroic exploits of our past wars, that all wartime adventures had best be forgotten. What is your feeling?

HAVE YOU SEEN THESE?

Coles, Robert.	*Children of Crisis*
Parsons, Talcott, and Clark, Kenneth B., eds.	*The Negro American*
Wesley, Charles H.	*Negro Americans in the Civil War*

DGR-D

ESSAY 8

Robert Morris

To win a revolution you need courage, strength, faith in your cause—and money. Much of the money for the American Revolution was supplied by one of our least known heroes, Robert Morris.

CALL THE ROLL OF HEROES of the American Revolution. Washington. Jefferson. Franklin. Samuel Adams and John Adams. Patrick Henry. John Paul Jones, Thomas Paine, Ethan Allen. Lafayette, De Kalb, Von Steuben, Kosciusko, and Pulaski, the Europeans who gave themselves to the Colonial cause. And Robert Morris. There is no memorial to Morris in Washington. No stamp has carried his portrait. And yet no man has a better right to be included in the roll call of Revolutionary heroes.

Who was Robert Morris? Born in Liverpool in 1735, he was sent to Philadelphia as a boy, and when he was orphaned soon afterward, he went to work for the thriving wholesale house owned by Charles Willing. At an early age, he demonstrated a gift for making money. Left in charge of his employer's business in Willing's absence, at fifteen he cornered the flour market in Philadelphia—to the surprise of Willing and the dismay of other merchants.

Young Robert Morris went to sea for a while to acquaint himself with the practical problems of international trade, found himself stranded in Cuba after an encounter with pirates, and resourcefully repaired watches until he had earned enough money to pay his passage back to Philadelphia. By the time he was twenty-two, he was a partner in his employer's firm, which became Willing & Morris, and for twenty years he managed the business while Willing served as mayor of Philadelphia and engaged in other civic activities. Robert Morris was a popular bachelor in Philadelphia society until, at thirty-five, he married Mary White, the daughter of an aristocratic lawyer and surveyor.

War was already threatening, but Robert Morris hoped for peace and reconciliation with Britain. In fact, he planned to plead for them at a meeting of the St. George's Society on April 23, 1775, but on that very day the news arrived of the Battle of Lexington and "the shot heard 'round the world," and the time for reconciliation was past.

Morris immediately became active in city and Colonial affairs. He served under Franklin on the Pennsylvania Committee of Safety, established in 1775 to create defenses and plan the conduct of the war locally. He was elected one of Pennsylvania's delegates to the Continental Congress. He was one of those appointed to establish a Colonial navy. And because of his knowledge of shipping and international trade, he was chairman of a

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From a booklet on U. S. Government Bonds. Reprinted by permission of Merrill Lynch, Pierce, Fenner & Smith, Inc.

secret committee to import arms and gunpowder.

When the Declaration of Independence was read at Independence Hall on July 4, 1776, it was greeted by nine hours of stormy debate. Morris wrote: "In my opinion it is premature. It will neither promote the interest nor redound to the honor of America." But when the time came to sign the Declaration on August 2, Morris joined the signers, saying, "I have uniformly voted against and opposed the Declaration of Independence, for it has caused division where we wanted union and will be ascribed to very different principles than those which ought to give rise to such an important measure." But he put his reservations aside and plunged into his war work with a will.

The war was already raging near Philadelphia, so Morris sent his wife and children to relatives in Maryland and turned his attention to the flood of worthless paper money in the country. He could not persuade the Congress to act to stop it, so he advanced his own money and used his own credit to pay war expenses. When Washington sent him an urgent message requesting $50,000 to pay his soldiers and to buy food and arms, Morris borrowed it from a wealthy Quaker named Abel James, offering as security only "my word and my honor." It was that $50,000 that enabled Washington and his army to creep into Princeton and defeat the enemy in one of the crucial battles of the American Revolution.

Washington's victory gave new confidence to Philadelphia. Families returned. Congress reconvened there. Social life was renewed. Morris, a genial man who had won the nickname "Host of America," and his wife entertained many distinguished visitors (Lafayette was a particular friend) at their house on Front Street and at their country estate, "The Hills." Morris was offered the presidency of Congress but declined it. He did, however, serve on a committee to have a flag manufactured—the flag that Betsy Ross made—and had the satisfaction of seeing it raised for the first time over the ship *Ranger* by his friend John Paul Jones.

Philadelphia's confidence was premature. In September of 1777, the city fell to the British, and Morris fled to the country to continue acting as fiscal agent for Congress, exchanging exports for arms and turning a fleet of privateers loose to harass the British at sea and bring the proceeds home. Washington and his men spent the winter at Valley Forge. Colonial prospects were at low ebb but were raised by Franklin's success in Paris in persuading France to support the Colonial cause, thus making it possible for Morris to establish relationships with banks abroad and to borrow funds for the American war. And none too soon. In 1780, Congress declared the American nation bankrupt, called on Morris for help, and created the post of Superintendent of Finance for him. It was a thankless job, but he accepted, saying, "It is the duty of every individual to act his part in whatever station his country may call him to in hours of difficulty, danger, and distress."

Morris inherited an empty treasury, an exhausted credit, and an enormous debt. His greatest assets were his own optimism, vigor, and knowledge. He hoped that Congress would let him establish a national bank along the lines of the Bank of Pennsylvania, which he had been instrumental in starting in 1780, and to do on a national scale what Pennsylvania had done under his guidance—sell state lands to establish a fund to take up the paper money then in circulation, outlaw the worthless Continental bills, and put the country on a sound financial basis. To feed, clothe, and supply the army, he borrowed funds from France, Spain, and Holland. He urged the establishment of a mint to coin American money, since the only coinage then in circulation was foreign. He took the unpopular but necessary step of proposing new taxes to finance the war. Every Monday and Friday evening, he met with George Washington and others, and invariably the chief topic for discussion was finance. Finding money to meet urgent needs became a cliff-hanging drama, with Morris playing the leading role. The American Revolution came remarkably close to foundering for lack of funds.

The British had long since taken New York, and Washington contemplated an attempt to drive them out. Morris, with his special knowledge of naval matters, felt certain that the British fleet would only take the city back again and urged Washington to attack Yorktown, Virginia, instead. After due consideration, Washington agreed and said that he would attack Yorktown—but only if Morris could find the means to finance the campaign.

DGR-D

The country's credit was nonexistent, but Morris's personal credit was still good. He borrowed $20,000 from the French minister, advanced $12,000 of his own money for supplies, and issued his personal notes for $1,400,000—and Washington marched on Yorktown. What the history of the American Revolution would have been if George Washington had attacked New York instead of Yorktown, nobody knows. But Cornwallis surrendered at Yorktown on October 23, 1781. The war was won.

Unfortunately, victory did not solve the nation's financial problems. Morris's persistence had persuaded Congress to agree to the establishment of a national bank, the Bank of North America, whose directors lent the American government $100,000 in the first two weeks and $400,000 more later, and a national mint was started, discontinued, and re-established later.

Robert Morris foresaw that peace might bring as many problems as war (as indeed it did) to the thirteen states that did not yet think of themselves as a nation. With demands for money on every side, with unpaid soldiers threatening rebellion, with the national debt at an astronomical $35,327,769 in 1783, Morris was forced to become an opportunist and a speculator with such funds as he had. He even took to issuing his own notes in his own hand, and they became negotiable because his personal credit was still recognized. Called "long bobs" and "short bobs," depending on the length of time they ran, they were circulated at par and redeemed at face value and were the most stable currency of their day. But Morris could not continue in this way forever, and in 1784 he resigned, returning to commerce to try to recoup his fortune. One of his last acts in office was to borrow from Haym Salomon, a fellow banker and Philadelphian, $350,000 without interest to pay the demobilized soldiers. The U.S. Government has never repaid the loan.

Morris sent ships to trade with the Orient and devoted himself to commerce, but he could not stay out of public office. As one of Pennsylvania's delegates to the Constitutional Convention in 1787, he nominated George Washington for President and also served as his host in Philadelphia. When the Constitution was completed and adopted amid great celebration, Morris was elected one of Pennsylvania's senators. He accom-

panied Washington to New York for the inauguration ceremonies and was offered the post of Secretary of the Treasury in the first cabinet, but he refused and suggested Alexander Hamilton, who shared many of his views, for the job. Although not in the cabinet, Morris was close to the government. During the years that Congress made its headquarters in Philadelphia before settling in Washington, Morris turned his house over to the Washingtons, moving his own large family to other quarters, and he became Washington's closest friend and adviser.

Always eager for new enterprises, Robert Morris sold his share of Willing & Morris to his former clerk and began to engage in land speculation. He believed that the expansion into the American wilderness would be quick (he even sent his daughter and son-in-law to Europe to recruit settlers), and he became the largest landowner of the period in the United States, at one time owning over 6,000,000 acres in seven states. It was his plan to sell the land to the settlers on easy terms and to provide surveyor-managers to help plan settlements in the wilderness. But his activities were not attended with their usual success. "Great men are not always wise," says the Book of Job. Morris's judgment of the character of his partners and the size of his business risks proved wrong. Finally, in 1798, Robert Morris, who had helped to finance the American Revolution with his own funds, went to Prune Street jail in Philadelphia for debt. "A man that cannot bear and face misfortune should never run risks," he said, "but I have been too adventurous and therefore it is a duty to meet my fate with fortitude."

Robert Morris's visitors in prison included George Washington, Alexander Hamilton, and other leaders of the Revolution and the government. But incredibly, no one made a move to help him. A friend who visited him in prison said, "Not a single voice is raised in Congress or elsewhere in aid of him or his family." Nor did Morris himself appeal for release or help in settling his debts. He accepted his lot philosophically.

When Jefferson became President, Morris was considered for the post of Secretary of the Navy, but he could not accept because he was still in prison. Then in 1800 Congress passed a bankruptcy act, and a year later Morris was released to do what he could to pay his debts of $3,000,000. He was sixty-six and penniless. "I now find myself," he said, "a free citizen of the United States without one cent that I can call my own." He seems to have harbored no bitterness at all. But his efforts to get back on his feet came to naught.

Robert Morris died on May 8, 1806, without recouping his losses. He was buried in the family vault in Christ Churchyard in Philadelphia. In his will, found only in 1939, along with those of six other signers of the Declaration of Independence, he left his few possessions to his family and friends. There is a paragraph in his will which is all the more poignant for having been discovered so long after his death:

> Here I have to express my regret at having lost a very large fortune acquired by honest industry, which I had long hoped and expected to enjoy with my family during my life and then to distribute amongst those of them that should outlive me. Fate had determined otherwise and we must submit to the decree, which I have done with patience and fortitude.

All of the men who signed the Declaration of Independence had agreed, "We mutually pledge to each other our lives, our fortunes, and our sacred honor." Probably none had greater demands made on his fortune or satisfied them more willingly—and none was so poorly repaid. It is not an exaggeration to say that had it not been for Robert Morris, the battles of Princeton and Yorktown might not have been fought, the Revolution would probably have lasted longer than it did, and the new nation would undoubtedly have taken a far longer time to get on a sound financial basis.

Why, then, is Robert Morris so little celebrated as an American hero? Is it because his end was less than glorious? Is it because Morris's achievements were not characterized by swashbuckle and derring-do? Perhaps it is simply that Morris lacked a press agent. Or perhaps there are no financial heroes. The American Revolution was fought with idealism and courage and love of liberty—true enough. But it was also fought and won with money, much of it Morris's money. As Samuel Eliot Morison says in his *Oxford History of the American People*, "Morris in finance accomplished as much for independence as Washington and Franklin did in their respective fields."

TIME

DGR-D

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The authors consider Morris a hero of the Revolution because of his great contribution of*
(*a*) legal research; (*b*) philosophical background; (*c*) military genius; (*d*) money.

_____ 2. *At the age of fifteen, Morris displayed his genius by*
(*a*) writing a treatise on law; (*b*) explaining the theory of revolution; (*c*) defending Philadelphia against attack; (*d*) cornering the flour market.

_____ 3. *While his partner, Willing, was mayor of Philadelphia, Morris*
(*a*) managed the business; (*b*) served as Willing's campaign manager; (*c*) served as Willing's tax collector; (*d*) helped draft the Riot Act.

_____ 4. *Before the Battle of Lexington, Morris was in favor of*
(*a*) arming the Minute Men; (*b*) attacking Britain; (*c*) reconciliation with Britain; (*d*) declaring neutrality.

_____ 5. *One of his earliest missions for the Continental Congress was to*
(*a*) sue for peace with Britain; (*b*) help draft the Declaration of Independence; (*c*) import arms and gunpowder; (*d*) keep the delegates in order.

_____ 6. *Before signing the Declaration of Independence, Morris announced that it*
(*a*) was a beautiful piece of prose; (*b*) had caused division rather than union; (*c*) would serve to unite the country; (*d*) was a mere formality.

_____ 7. *During the war, Morris helped to combat the*
(*a*) flood of worthless money; (*b*) spread of false rumors; (*c*) outbreak of riots; (*d*) flow of propaganda.

_____ 8. *Morris won the title "Host of America" by*
(*a*) inviting the British to stay; (*b*) greeting foreign diplomats on their arrival; (*c*) entertaining distinguished visitors; (*d*) inventing the slogan "See America First."

_____ 9. *Morris is credited with enabling Washington to*
(*a*) attack Yorktown; (*b*) negotiate with the British; (*c*) establish the nation's capital on the Potomac; (*d*) declare a national bank holiday.

_____ 10. *Several years after the Revolution, Morris was imprisoned for*
(*a*) treason; (*b*) debt; (*c*) embezzlement; (*d*) fighting a duel.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. Hopes for *reconciliation* dimmed as Robert Morris watched war develop.
(*a*) commercial success; (*b*) a union of farmers and fishermen to improve living conditions; (*c*) settlement of differences; (*d*) additional power to resist aggression.

_____ 2. *Incredibly,* no one made a move to help.
(*a*) immediately; (*b*) unbelievably; (*c*) unfortunately; (*d*) understandably.

_____ 3. The report of his illness was a great *exaggeration.*
(*a*) overstatement; (*b*) understatement; (*c*) accurate account; (*d*) piece of propaganda.

_____ 4. Robin Hood and his men were famous for their *derring-do.*
(*a*) bold actions; (*b*) ability to slip away in times of danger; (*c*) general warlike appearance; (*d*) kindness and aid to the unfortunate.

_____ 5. "Bankers as a class ordinarily are not widely famed for their *fortitude,*" he said.
(*a*) skill in sports; (*b*) strength and endurance; (*c*) size and athletic appearance; (*d*) emotional control.

_____ **6.** In the mid-1780's, Morris went into business to *recoup* his fortune.
(*a*) increase; (*b*) invest; (*c*) conceal; (*d*) rebuild.

_____ **7.** Morris did his best to secure funds for the *demobilized* soldiers.
(*a*) disbanded; (*b*) wounded or sick; (*c*) meritorious, deserving; (*d*) impatient.

_____ **8.** Finally, Morris had to take action on a new *bankruptcy* law.
(*a*) mortgage reduction; (*b*) legally established inability to pay debts; (*c*) search and seizure; (*d*) naval arrangements for dealing with shipwrecks and property lost at sea.

_____ **9.** He was worried about the motives that would be *ascribed* to our conduct.
(*a*) assigned; (*b*) made superior; (*c*) made inferior; (*d*) made conditional.

_____ **10.** The ship of state was in grave danger of *foundering*.
(*a*) sinking; (*b*) disappearing into fog or the distance; (*c*) being struck by a typhoon; (*d*) being abandoned.

What Do You Think?

Questions About the Story

1. Do you agree with the authors that Morris should be included in the roll call of Revolutionary heroes? Why or why not?
2. One of the greatest, and least understood, dangers of war is inflation. How did Morris help the government combat this danger during the Revolution?
3. Toward the end of the Revolution, "the country's credit was nonexistent, but Morris's credit was still good." What might have happened if Morris had not believed in the Revolution?
4. How did Morris demonstrate his faith in his own maxim, "A man that cannot bear and face misfortune should never run risks"?
5. Why do the authors consider it "incredible" that no one made a move to help Morris when he was in trouble? Do you think Washington, Hamilton, and other leaders of the Revolution should have helped? Why do you suppose they did not?

Questions to Think About

6. Does it surprise you that one of the signers of the Declaration of Independence was at one time in favor of peace and reconciliation with Britain? Might the United States still have become independent without a war?
7. One of Morris's objections to the Declaration was that its motives would be misunderstood, that it would be "ascribed to very different principles than those which ought to give rise to such an important measure." What principles "ought to give rise" to revolution? What does the Declaration itself say on this matter?
8. Morris accepted the thankless job of Superintendent of Finance on the ground that, in times of distress, "it is the duty of every individual to act his part in whatever station his country may call him to." What other thankless jobs might people be offered in wartime? Do you believe it is always one's duty to accept? Can you think of some it is *not* one's duty to accept?
9. The article points out that the government's debt to Haym Salomon, contracted in 1783, has not been paid. Do you think this debt could and should be paid? Why or why not?
10. How would you answer the authors' question, "Why is Robert Morris so little celebrated as an American hero?"

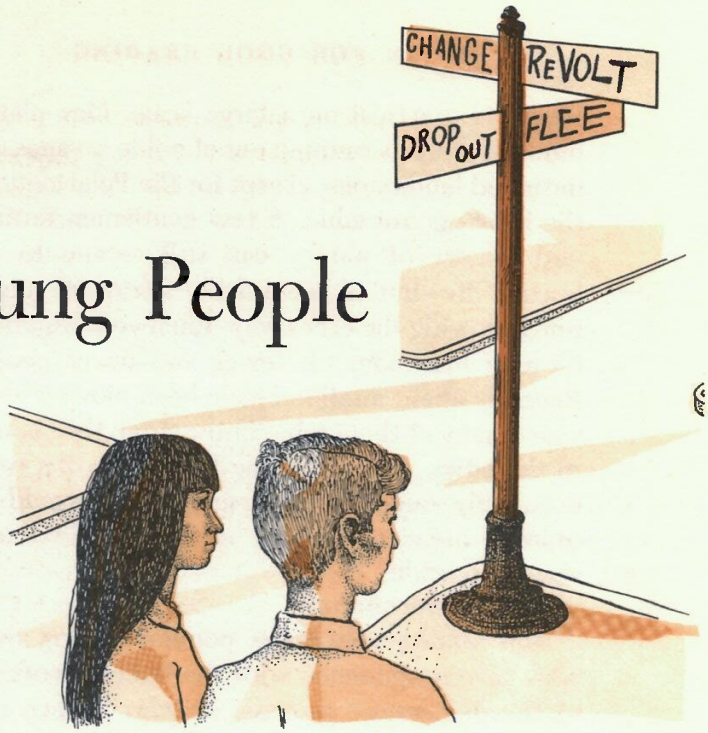
HAVE YOU SEEN THESE?

Dos Passos, John.	*Men Who Made the Nation*
Dumbauld, Edward.	*The Declaration of Independence and What It Means Today*
Young, Eleanor M.	*Forgotten Patriot: William Morris*

DGR-D

ESSAY 9

Four Choices for Young People



The world is in a mess, and what can you do about it? According to John Fischer, you have four choices. . . .

THE RELEVANT QUESTION for each arriving generation is not whether our society is imperfect (we can take that for granted), but how to deal with it. For all its harshness and irrationality, it is the only world we've got. Choosing a strategy to cope with it, then, is the first decision a young adult has to make, and usually the most important decision of his lifetime.

So far as I have been able to discover, there are only four basic alternatives:

1. *Drop out*

It is one of the oldest expedients, and it can be practiced anywhere, at any age, and with or without the use of hallucinogens. It always has been the strategy of choice for people who find the world too brutal and too complex to be endured. Its notable practitioners include many Hindu mystics, certain monastic orders dating from the early years of Christianity, several Buddhist sects, and the skid-row bums slumped on the curb with a pint of cheap wine. The hermit of Mount Athos and the millionaire recluse in his Caribbean hideaway are both dropouts. So too is the suburban matron whose life centers on her daily bridge game and a jug of martinis.

This way of life is, by definition, parasitic. In one way or another, its practitioners batten on the society which they scorn, and in which they refuse to take any responsibility. Some of us (The Squares) find this distasteful—an undignified kind of life, like that of a leech or a kept woman. But for the poor in spirit, with low levels of both energy and pride, it may be the least intolerable choice available.

2. *Flee*

This strategy also has ancient antecedents. Ever since civilization began, certain individuals have tried to run away from it, in hopes of finding a simpler, more pastoral, and more peaceful life. Unlike the dropouts, they are not parasites. They are willing to support themselves and to contribute something to the general community—but they simply don't like the environment of civilization: that is, the city, with all its ugliness and tension.

The joy of simple life among the noble savages has been celebrated by eloquent propagandists, from Vergil to Rousseau. Their precepts have been followed by people as diverse as Daniel Boone and Gauguin. When I was twenty-one, at a time when American society seemed hopelessly bogged down in the miseries of the Depression, I attempted it myself. I applied for a job on an Australian ranch, and if I had been accepted I might be herding sheep today—no doubt a happier and healthier man.

The trouble with this solution is that it no

From "Four Choices for Young People" by John Fischer from HARPER'S MAGAZINE, August 1967, copyright © 1967 by Harper's Magazine, Inc. Reprinted by permission of the author.

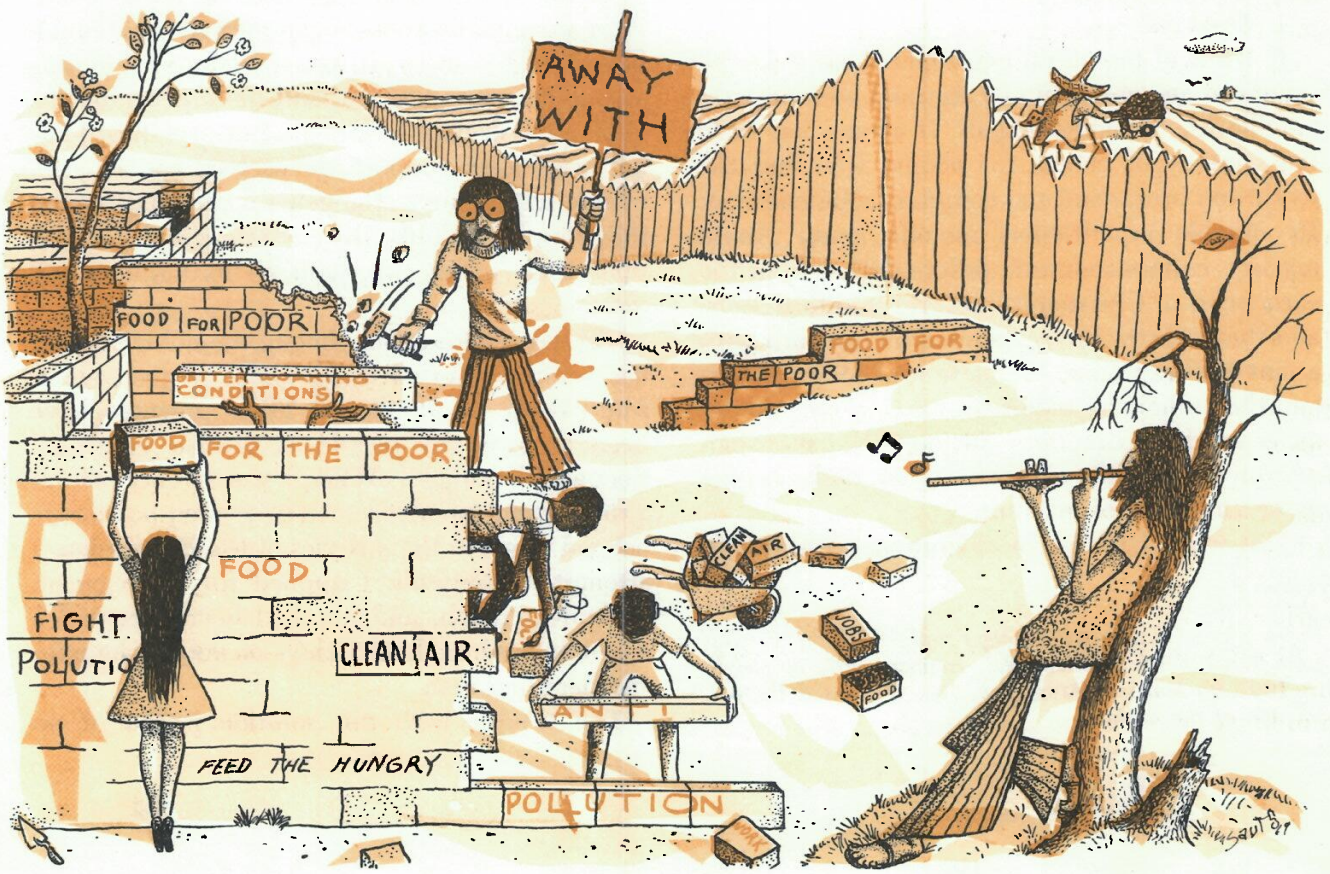
longer is practical on a large scale. Our planet, unfortunately, is running out of noble savages and unsullied landscapes; except for the Polar regions, the frontiers are gone. A few gentlemen farmers with plenty of money can still escape to the bucolic life—but in general the stream of migration is flowing the other way. Each year American farming has room for fewer and fewer people. Recently about a million have been moving every year—many of them reluctantly—from the country to the cities. There is some hope that this trend eventually might be reversed; but it would require a massive national effort, extended over several decades.

3. *Plot a revolution*

This strategy always is popular among those who have no patience with the tedious workings of the democratic process, or who believe that basic institutions can only be changed by force. It attracts some of the more active and idealistic young people of every generation. To them it offers a romantic appeal, usually symbolized by some dashing and charismatic figure—a Byron, a Garibaldi, a Trotsky, or a Che Guevara. It has the even greater appeal of simplicity: "Since this society is hopelessly bad, let's smash it and build something better on the ruins." And to anybody with strong Oedipal feelings it provides the special delight of defying the Establishment—that stuffy collection of father-figures whom we all find it so easy to hate.

Some of my best friends have been revolutionists, and a few of them have led reasonably satisfying lives. These are the ones whose revolutions did not come off; they have been able to keep on cheerfully plotting their holocausts right into their senescence. Others died young, in prison or on the barricades. But the most unfortunate are those whose revolutions succeeded—men like Trotsky. They lived, in bitter disillusionment, to see the Establishment they had overthrown replaced by a new one, just as hard-faced and stuffy.

I am not, of course, suggesting that revolutions accomplish nothing. Some clearly do change things for the better, as in Mexico. My point is merely that the idealists who make the revolution are bound to be disappointed in either case. For at best their victory never dawns on the shining new world they had dreamed of, cleansed of all human meanness. Instead it dawns on a familiar, workaday place, still in need of groceries and sewage disposal. The revolutionary state, under whatever political label, has to be run—not by violent romantics—but by experts in marketing, sanitary engineering, and the management of bureaucracies.



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4. *Try to change the world gradually, one clod at a time*

At first glance, this course is far from inviting. It lacks glamour. It promises no quick results. It depends on the exasperating and uncertain instruments of persuasion and democratic decision-making. It demands patience, always in short supply among the young. About all that can be said for it is that it sometimes works—that in this particular time and place it offers a better chance for remedying some of the world's outrages than any other available strategy.

So at least the historical evidence seems to suggest. Thirty-five years ago, for example, the generation graduating from college also found the world in a mess. The economic machinery had broken down almost everywhere; in this country nearly a quarter of the population was out of work. Hideous political movements were burgeoning in Europe and Asia. A major war seemed all too likely. As a college newspaper editor at that time, I protested against this just as vehemently as student activists are protesting today. I pointed out to my parents' generation, with what I hoped was burning eloquence, that war was insane and inhuman—and that it was stupid to close down factories when people were starving. The doddering old folks who ran the country obviously were bunglers. If they would just step aside, we youngsters would soon straighten things out.

Oddly enough, something like that actually happened. The generation which came of age in the thirties did get the national economy working again—not by revolution, which was widely recommended by the advanced thinkers of the time, but by slow, pragmatic tinkering. As a consequence, though poverty has not yet disappeared, it has been shrinking dramatically for the last three decades. The same generation demonstrated, at considerable cost, that fascism was not the wave of the future. It even created diplomatic machinery for working out peaceful settlements of international disputes. It is true that this machinery has operated only moderately well; but it has forestalled any major war for nearly thirty years—no trivial achievement in the light of earlier history.

At the same time, my generation was discovering that reforming the world is a little like fighting a military campaign in the Apennines: as soon as you capture one mountain range, another one looms just ahead. As the big problems of the thirties were brought under some kind of rough control, new problems took their place—the unprecedented problems of an affluent society, of racial justice, of keeping our cities from becoming uninhabitable, of coping with war in unfamiliar guises. Most disturbing of all was our discovery of the population explosion. It dawned on us rather suddenly that the number of passengers on the small spaceship we inhabit is doubling about every forty years—and that already there aren't enough seats to go around. So long as the earth's population keeps growing at this cancerous rate, all of the other problems appear virtually insoluble. Our cities will continue to become more crowded and noisome. The landscape will get more cluttered, the air and water even dirtier. The quality of life is likely to become steadily worse for everybody. And warfare on a rising scale seems inevitable, if too many bodies have to struggle for ever dwindling shares of food and living space.

So the new generation has a formidable job on its hands. But not, I think, an insuperable one. On the evidence of the past, it can be handled in the same way that hard problems have been coped with before—piecemeal, pragmatically, by the dogged efforts of many people.

These individual efforts may add up to a surprising sum of accomplishment. For the arriving generation, from what I have seen of it, shows more potential than its predecessors. It is healthier and better educated. It is more idealistic—that is, more willing to work for the common good, rather than for purely selfish ends.

Provided that a reasonable number of this generation choose the fourth strategy, they probably will accomplish more than they now expect. They can't be sure, of course. As they get on with the job, in their step-by-step fashion, they can be sure of only two things. First, that they will get no help from the dropouts, and precious little from the escapees and the professional revolutionists. Second, that about twenty-five years from now they will be upbraided by their children because they have not done enough, and because they will have failed to foresee the arising problems of the next century.

TIME_____

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *This article discusses the decision each young adult must make on*
(*a*) how to deal with our society; (*b*) what profession to choose; (*c*) whether society should be changed; (*d*) whether to become a part of our society.

_____ **2.** *Among the parasites of society are*
(*a*) those who flee; (*b*) those who revolt; (*c*) those who forcefully try to change others; (*d*) those who drop out.

_____ **3.** *Those who try to run away from the existing society*
(*a*) want to escape work; (*b*) are willing to support themselves; (*c*) want adventure; (*d*) do not want change.

_____ **4.** *People who want to solve today's problems by revolution are*
(*a*) materialistic people who want action; (*b*) usually too idealistic to succeed; (*c*) people usually involved in complex schemes; (*d*) people impatient with the slow process of democracy.

_____ **5.** *The fact that farming has room for fewer and fewer people makes it hard for the*
(*a*) person who wishes to drop out; (*b*) revolutionary; (*c*) person who wishes to flee; (*d*) government.

_____ **6.** *Successful revolutionists*
(*a*) frequently become disillusioned; (*b*) never become heroes; (*c*) always lead satisfying lives; (*d*) seldom are discouraged.

_____ **7.** *The generation that came of age in the thirties*
(*a*) achieved its ends through revolting; (*b*) caused economic chaos; (*c*) gradually succeeded in getting the economy working again; (*d*) achieved dramatic results in all areas.

_____ **8.** *The writer thinks the most disturbing problem facing the world today is*
(*a*) the population explosion; (*b*) international disputes; (*c*) racial justice; (*d*) concentration of people in cities.

_____ **9.** *Each generation discovers reforming the world is difficult because*
(*a*) people are fundamentally selfish; (*b*) people are not willing to revolt; (*c*) too many people are indifferent; (*d*) new problems constantly arise.

_____ **10.** *The main idea of this selection is that*
(*a*) each generation has problems to solve; (*b*) each generation will solve its problems through slow, persistent effort; (*c*) each generation needs the help of professional revolutionists to solve its problems; (*d*) the present generation is healthier and better educated than preceding generations.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** There are always individuals who *batten on* the work of others.
(*a*) criticize; (*b*) prosper on; (*c*) steal; (*d*) imitate.

_____ **2.** Some athletes are accused of leading *parasitic* lives.
(*a*) boring; (*b*) living off another; (*c*) selfishly egotistical; (*d*) immoral.

_____ **3.** City dwellers frequently speak of the joys of the *bucolic* life.
(*a*) pertaining to the country; (*b*) pertaining to the city; (*c*) pertaining to the sea; (*d*) pertaining to the mountains.

_____ **4.** Now and then a *charismatic* figure appears on the political scene.
(*a*) working for purely personal reasons; (*b*) mystical; (*c*) having great idealism; (*d*) possessing great personal appeal.

_____ **5.** After the *holocaust* the city council passed a law requiring regular inspection of all apartment houses.
(*a*) severe criticism; (*b*) explosion; (*c*) tornado; (*d*) complete destruction.

_____ **6.** The mere thought of *senescence* is frightening to most people.
(*a*) growing old; (*b*) illness; (*c*) mental disturbance; (*d*) change.

_____ **7.** The idea of home rule is *burgeoning* in cities controlled by state legislatures.
(*a*) ignored; (*b*) sponsored; (*c*) growing rapidly; (*d*) not being considered.

_____ **8.** The business manager always adopts the *pragmatic* point of view.
(*a*) opposite; (*b*) practical; (*c*) idealistic; (*d*) responsible.

_____ **9.** The author does not consider the problems of the world to be *insuperable*.
(*a*) unpleasant; (*b*) important; (*c*) not to be overcome; (*d*) increasing.

_____ **10.** Having led the life of a *recluse*, the man had no friends.
(*a*) lawbreaker; (*b*) wanderer; (*c*) revolutionary; (*d*) hermit.

What Do You Think?

Questions About the Story

1. To what does the author refer in mentioning "diplomatic machinery for working out peaceful settlements"? Do you consider that this development will continue or gradually fade away? Why?
2. What do you expect will be your generation's reputation among the young people of the next era?
3. Do you agree with the author's idea that Hindu mystics, certain orders of monastics, and the like represent the "dropout" attitude? Explain. What other individuals or groups could you include here? Would these people think of themselves as "dropouts"? In your opinion, are they?
4. Why does the author consider the absence of frontiers a source of continuing trouble and discomfort?
5. What does the writer seem to consider the ideal life to be? Do you agree?

Questions to Think About

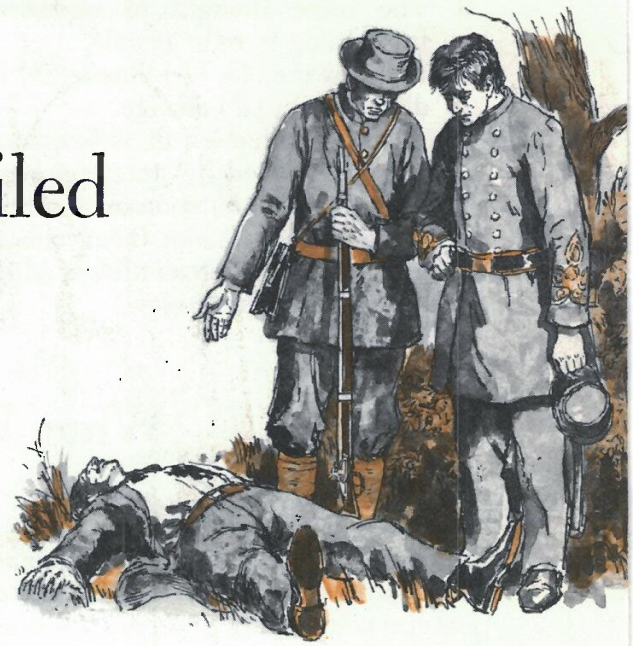
6. Is it only the misfits, the ne'er-do-wells, or the thoughtless rebels who reject certain conditions of modern life?
7. What can you as an individual do to help solve such problems as poverty, prejudice, overcrowdedness, pollution, and war?
8. The author cites the Mexican revolution as a case where conditions were improved. Did the American Revolution have similar results? What effect do you think an American revolution today would have?
9. After World War II the League of Nations was replaced by the United Nations. In your opinion, has either one been of assistance to hungry and oppressed peoples?
10. According to the author, people who are young today will someday be upbraided for not foreseeing the problems of the twenty-first century. Make a couple of guesses as to what those problems might be.

HAVE YOU SEEN THESE?

Berry, Thomas E.	*Values in American Culture*
Clark, James J., and Woodward, Robert H.	*Success in America*
Cline, Howard F.	*Mexico: From Revolution to Evolution*

ESSAY 10

A Campaign That Failed



War isn't all glory and combat. It is also the everyday life of men away from home, coping with the discomforts of a situation they didn't choose.

CAPTAIN LYMAN now gave orders that our camp should be guarded against surprise by the posting of pickets. I was ordered to place a picket at the forks of the road in Hyde's prairie. Night shut down black and threatening. I told Sergeant Bowers to go out to that place and stay till midnight; and, just as I was expecting, he said he wouldn't do it. I tried to get others to go, but all refused. Some excused themselves on account of the weather; but the rest were frank enough to say they wouldn't go in any kind of weather. This kind of thing sounds odd now, and impossible, but there was no surprise in it at the time. On the contrary, it seemed a perfectly natural thing to do. There were scores of little camps scattered over Missouri where the same thing was happening. These camps were composed of young men who had been born and reared to a sturdy independence, and who did not know what it meant to be ordered around by Tom, Dick, and Harry, whom they had known familiarly all their lives, in the village or on the farm. It is quite within the probabilities that this same thing was happening all over the South.

The camps in our part of Missouri were under Brigadier General Thomas H. Harris. He was a townsman of ours, a first-rate fellow, and well liked; but we had all familiarly known him as the sole and modest-salaried operator in our telegraph office, where he had to send about one dispatch a week in ordinary times, and two when there was a rush of business; consequently, when he appeared in our midst one day, on the wing, and delivered a military command of some sort, in a large military fashion, nobody was surprised at the response which he got from the assembled soldiery—

"Oh, now, what'll you take to *don't*, Tom Harris!"

It was quite the natural thing. One might justly imagine that we were hopeless material for war. And so we seemed, in our ignorant state; but there were those among us who afterward learned the grim trade; learned to obey like machines; became valuable soldiers; fought all through the war; and came out at the end with excellent records.

I did secure my picket that night—not by authority, but by diplomacy. I got Bowers to go by agreeing to exchange ranks with him for the time being, and go along and stand the watch with him as his subordinate. We stayed out there a couple of dreary hours in the pitchy darkness and the rain, with nothing to modify the dreariness but Bowers's monotonous growlings at the war and the weather; then we began to nod, and

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presently found it next to impossible to stay in the saddle; so we gave up the tedious job, and went back to the camp without waiting for the relief guard. We rode into camp without interruption or objection from anybody, and the enemy could have done the same, for there were no sentries. Everybody was asleep; at midnight there was nobody to send out another picket, so none was sent. We never tried to establish a watch at night again, as far as I remember, but we generally kept a picket out in the daytime.

In that camp the whole command slept on the corn in the big corncrib; and there was usually a general row before morning, for the place was full of rats, and they would scramble over the boys' bodies and faces, annoying and irritating everybody; and now and then they would bite someone's toe, and the person who owned the toe would start up and magnify his English and begin to throw corn in the dark. The ears were half as heavy as bricks, and when they struck they hurt. The persons struck would respond, and inside of five minutes every man would be locked in a death-grip with his neighbor. There was a grievous deal of blood shed in the corncrib, but this was all that was spilt while I was in the war. No, that is not quite true. But for one circumstance it would have been all. I will come to that now.

Our scares were frequent. Every few days rumors would come that the enemy were approaching. In these cases we always fell back on some other camp of ours; we never stayed where we were. But the rumors always turned out to be false; so at last even we began to grow indifferent to them. One night a Negro was sent to our corncrib with the same old warning: the enemy was hovering in our neighborhood. We all said let him hover. We resolved to stay still and be comfortable. It was a fine warlike resolution, and no doubt we all felt the stir of it in our veins—for a moment. We had been having a very jolly time that was full of horseplay and schoolboy hilarity; but that cooled down now, and presently the fast-waning fire of forced jokes and forced laughs died out altogether, and the company became silent. Silent and nervous. And soon uneasy—worried—apprehensive. We had said we would stay, and we were committed. We could have been persuaded to go, but there was nobody brave enough to suggest it. An almost noiseless movement presently began in the dark by a general but unvoiced impulse. When the movement was completed, each man knew that he was not the only person who had crept to the front wall and had his eye at a crack between the logs. No, we were all there; all there with our hearts in our throats, and staring out toward the sugar-troughs where the forest footpath came through. It was late, and there was a deep woodsy stillness everywhere. There was a veiled moonlight which was only just strong enough to enable us to mark the general shape of objects. Presently a muffled sound caught our ears, and we recognized it as the hoofbeats of a horse or horses. And right away a figure appeared in the forest path; it could have been made of smoke, its mass had so little sharpness of outline. It was a man on horseback, and it seemed to me that there were others behind him. I got hold of a gun in the dark and pushed it through a crack between the logs, hardly knowing what I was doing, I was so dazed with fright. Somebody said, "Fire!" I pulled the trigger. I seemed to see a hundred flashes and hear a hundred reports; then I saw the man fall down out of the saddle. My first feeling was of surprised gratification; my first impulse was an apprentice-sportsman's impulse to run and pick up his game. Somebody said, hardly audibly, "Good—we've got him!—wait for the rest." But the rest did not come. We waited—listened—still no more came. There was not a sound, not the

whisper of a leaf; just perfect stillness; an uncanny kind of stillness, which was all the more uncanny on account of the damp, earthy, late-night smells now rising and pervading it. Then, wondering, we crept stealthily out and approached the man. When we got to him the moon revealed him distinctly. He was lying on his back with his arms abroad; his mouth was open and his chest heaving with long gasps, and his white shirt-front was all splashed with blood. The thought shot through me that I was a murderer; that I had killed a man—a man who had never done me any harm. That was the coldest sensation that ever went through my marrow. I was down by him in a moment, helplessly stroking his forehead; and I would have given anything then —my own life freely—to make him again what he had been five minutes before. And all the boys seemed to be feeling in the same way; they hung over him, full of pitying interest, and tried all they could to help him, and said all sorts of regretful things. They had forgotten all about the enemy; they thought only of this one forlorn unit of the foe. Once my imagination persuaded me that the dying man gave me a reproachful look out of his shadowy eyes, and it seemed to me that I would rather he had stabbed me than done that. He muttered and mumbled like a dreamer in his sleep, about his wife and his child; and I thought with a new despair, "This thing that I have done does not end with him; it falls upon *them* too, and they never did me any harm, any more than he."

In a little while the man was dead. He was killed in war; killed in fair and legitimate war; killed in battle, as you may say; and yet he was sincerely mourned by the opposing force as if he had been their brother. The boys stood there a half hour sorrowing over him, and recalling the details of the tragedy, and wondering who he might be, and if he were a spy, and saying that if it were to do over again they would not hurt him unless he attacked them first. It soon came out that mine was not the only shot fired; there were five others—a division of guilt which was a great relief to me, since it in some degree lightened and diminished the burden I was carrying. There were six shots fired at once; but I was not in my right mind at the time, and my heated imagination had magnified my one shot into a volley.

The man was not in uniform and was not armed. He was a stranger in the country; that was all we ever found out about him. The thought of him got to preying upon me every night; I could not get rid of it. I could not drive it away, the taking of that unoffending life seemed such a wanton thing. And it seemed an epitome of war; that all war must be just that—the killing of strangers against whom you feel no personal animosity; strangers whom, in other circumstances, you would help if you found them in trouble, and who would help you if you needed it. My campaign was spoiled. It seemed to me that I was not rightly equipped for this awful business; that war was intended for men, and I for a child's nurse. I resolved to retire from this avocation of sham soldiership while I could save some remnant of my self-respect. These morbid thoughts clung to me against reason; for at bottom I did not believe I had touched that man. The law of probabilities decreed me guiltless of his blood; for in all my small experience with guns I had never hit anything I had tried to hit and I knew I had done my best to hit him. Yet there was no solace in the thought. Against a diseased imagination demonstration goes for nothing.

The rest of my war experience was a piece with what I have already told of it. We kept monotonously falling back upon one camp or another and eating up the country.

The thoughtful will not throw this war paper of mine lightly aside as being valueless. It has this value: it is a not unfair picture of what went on in many and many a militia camp in the first month of the rebellion, when the green recruits were without discipline, without the steadying and heartening influence of trained leaders; when all their circumstances were new and strange and charged with exaggerated terrors, and before the invaluable experience of actual collision in the field had turned them from rabbits into soldiers. If this side of the picture of that early day has not before been put into history, then history has been to that degree incomplete, for it had and has its rightful place there. There was more Bull Run material scattered through the early camps of this country than exhibited itself at Bull Run. And yet it learned its trade presently and helped to fight the great battles later. I could have become a soldier myself, if I had waited.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *In many small army camps in Missouri soldiers*
(*a*) were too independent to follow orders; (*b*) thought the war was silly; (*c*) were highly trained; (*d*) were paid mercenaries.

_____ **2.** *One difficulty was that*
(*a*) the officers were well known to the soldiers; (*b*) no one knew anyone else; (*c*) officers were cruel and unjust; (*d*) too many foolish orders were given.

_____ **3.** *The basic cause of nightly fights among the soldiers was*
(*a*) loud snoring; (*b*) bites by rats; (*c*) not enough room; (*d*) interruptions by sentries.

_____ **4.** *Usually when there was the rumor of an approaching enemy the camp*
(*a*) would immediately be on the alert; (*b*) fell back on another camp; (*c*) became alarmed and panicked; (*d*) took positions to beat off the attack.

_____ **5.** *One night the camp was approached by*
(*a*) an enemy spy; (*b*) a troop on horseback; (*c*) one horseman; (*d*) a group of foot soldiers.

_____ **6.** *The writer felt relief because*
(*a*) his shot had killed the man; (*b*) another soldier had fired the killing blow; (*c*) six shots had been fired at once; (*d*) the man killed was a well-known spy.

_____ **7.** *The writer believed he had not killed the man because*
(*a*) he had never before hit anything he had tried to hit; (*b*) he had not aimed at the man; (*c*) his arm had been jostled; (*d*) his gun was an old one.

_____ **8.** *The shooting incident shows*
(*a*) there is no feeling of enmity when fighters meet on a personal basis; (*b*) hatred is the basis of war; (*c*) soldiers accept death as a matter of course; (*d*) wars are caused by the fighting instincts everyone possesses.

_____ **9.** *This article shows that*
(*a*) all military campaigns in the Civil War were well planned; (*b*) at first the Civil War was fought by inexperienced, undisciplined soldiers; (*c*) from the beginning most of the leaders were well trained; (*d*) all the soldiers were well trained, disciplined fighters.

_____ **10.** *The author's main intent in this story is to*
(*a*) display the hazards of warfare; (*b*) describe the dangers of guerilla war; (*c*) show what life was like in the Southern camps during the early days of the Civil War; (*d*) attack all ideas of war, condemn military concepts and leaders, and demonstrate the futility of all sorts of military training.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** Lack of self-discipline is a *grievous* fault.
(*a*) common; (*b*) unusual; (*c*) pardonable; (*d*) serious.

_____ **2.** The *hilarity* of the pupils in the auditorium bothered the teacher.
(*a*) inattention; (*b*) boisterous gaiety; (*c*) loud talking; (*d*) misconduct.

_____ **3.** It was a *wanton* display of power.
(*a*) unrestrained; (*b*) foolish; (*c*) thoughtless; (*d*) common.

_____ **4.** Wearing the high-style dress to the funeral was the *epitome* of bad taste.
(*a*) typical or ideal expression; (*b*) poor example; (*c*) act of flaunting; (*d*) example of ignorance.

_____ **5.** The opposing players felt no *animosity* toward each other.
(*a*) friendship; (*b*) warmth; (*c*) ill will; (*d*) embarrassment.

..... **6.** Painting is his *avocation.*
(*a*) source of income; (*b*) interest; (*c*) major occupation; (*d*) hobby.

..... **7.** We found *solace* in the sermon.
(*a*) inspiration; (*b*) relief from grief; (*c*) cause for anxiety; (*d*) sense of irritation.

..... **8.** The professor was met by a *volley* of questions.
(*a*) many fired at once; (*b*) variety; (*c*) repetition; (*d*) large number.

..... **9.** Mother had an *uncanny* way of knowing what I was thinking.
(*a*) good; (*b*) unpleasant; (*c*) mysterious; (*d*) irritating.

.....**10.** I was *apprehensive* about the test.
(*a*) unworried; (*b*) anxious; (*c*) disappointed; (*d*) eager.

What Do You Think?

Questions About the Story

1. What sort of warfare was going on in Missouri at the time of this story?
2. Why did the men refuse to serve on picket duty?
3. When rumors of the approach of enemy groups were heard, what did the author's group do?
4. Is the fact that the night rider was not in uniform and unarmed sufficient evidence that his purposes were not warlike?
5. What thoughts pass through the narrator's mind when he realizes what he and his comrades have done? Would a similar act cause the same feeling if he were an experienced soldier?

Questions to Think About

6. What is the effect of the long, detailed introduction to this tale? Would it be a better story if the preliminaries were greatly reduced or summarized in a few sentences? Give reasons for your answer.
7. What do you think of the narrator's method of getting someone to stand guard? Is this good military technique? Is it a good technique to use in civilian life?
8. Does the refusal to stand picket duty have any relationship to the outcome of the story? With regular outposts stationed, might some different conclusion have come about?
9. What would be the effect if this story had a surprise ending or if the horseman rallied and survived?
10. What effect does reading a story like this have on your attitude toward war? If you were a military leader, would you encourage your troops to read this story? What if you were a pacifist—would you consider this good reading?

HAVE YOU SEEN THESE?

Bierce, Ambrose.	*Fantastic Fables*
Crane, Stephen.	*The Red Badge of Courage*
Hemingway, Ernest.	*For Whom the Bell Tolls*

DGR-D

ESSAY 11

Oedipus Rex

Oedipus was an ancient king who unknowingly killed his own father and married his own mother. Here a famous critic speculates on why this story has held men's imaginations for centuries.

THE PLOT OF *Oedipus Rex* is at once the most ingenious and the most terrible that has ever been conceived. It can be thought of as a detective story in which the detective, secure in his own virtue and in the consciousness that he is doing his duty, undertakes to discover the identity of the person who has committed a crime of great seriousness and is forced by the evidence he turns up to recognize that the criminal is none other than himself. And more than this is in store for him. As he pursues his investigations further, he learns that the criminal act, because it was he who committed it, is immeasurably worse than at first it had seemed.

Summarized even in this abstract way, the story of Oedipus is calculated to disturb us in our deepest and most private emotions, for most of us live with the sense of a guilty secret, although what the secret is about we do not know. And of course the play haunts and disturbs us the more because of the peculiar heinousness of what Oedipus has done. He has committed not merely terrible crimes but terrible sins, violating not only the laws of society but of the gods. And even the idea of sin does not comprehend the horror of a man's having killed his father and married his mother. These acts are, as we say, unthinkable; the human mind can do nothing with them.

Our disturbance is not lessened but increased by the consideration that Oedipus did not commit his awful acts by intention. Of all the circumstances of the hero's fate, this is the one that most disturbs, baffles, and terrifies. It is reasonable to say—it has been said—that Oedipus is not accountable for what he did, that he had not really incurred guilt in killing his father and marrying his mother because he had not meant to do these things; on the contrary, once he had heard the awful prophecy, he had bent all his effort toward not doing them. This exculpation of Oedipus is based upon Aristotle's doctrine, set forth in his *Ethics,* to which assent is given by law and morality throughout the Western world, that for an act to have ethical significance, for good or bad, the person who commits it must have done so with consciousness and will. It is in these terms that Oedipus argues for his blamelessness in *Oedipus at Colonus,* the play that Sophocles wrote thirty

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years later. Worn out with suffering and on the point of death, the aged Oedipus, in a moment of bitterness and self-pity, says that he should not have been adjudged guilty because he had had no intention of wrongdoing. But in *Oedipus Rex* he makes no such claim to innocence. He does not justify himself; his mind is wholly given over to horror and self-loathing. We feel this response to be appropriate. The rationality of Aristotle's doctrine of intention seems quite inapplicable to the emotion evoked by Oedipus's situation, which occurs at a depth to which reason cannot penetrate. It is from the disclosure of this primitive depth that the play derives its terrible power, leading us to recognize that a man may incur guilt, and of an ultimate kind, even though a rational ethic might pronounce him innocent; we are brought to confront the possibility that reason can be superseded by darker modes of judgment. The security that a rational ethic had seemed to afford is taken from us.

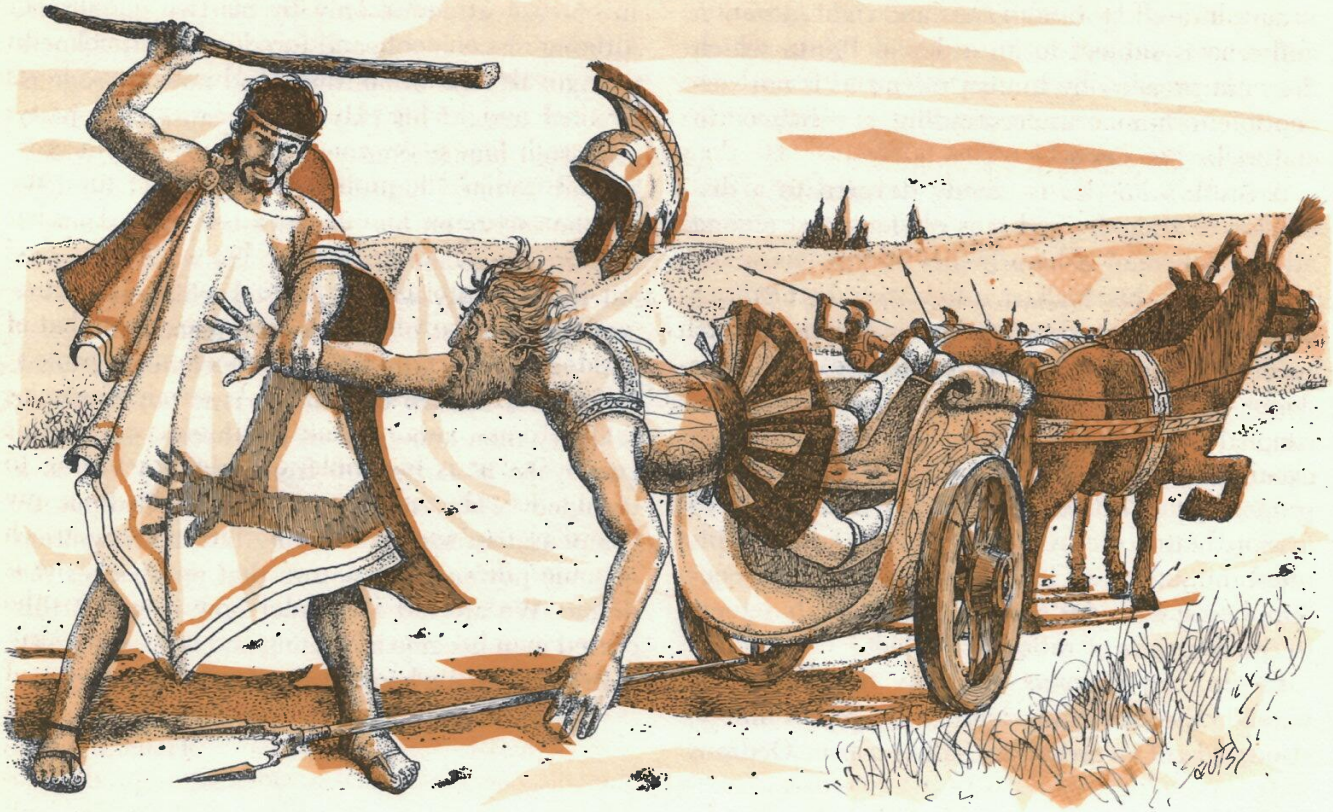
An engaging question often raised about *Oedipus Rex* is whether or not it is a tragedy of fate. Much ingenuity has been expended to show that it is not. Some critics feel that the play becomes less interesting and impressive if it is taken as a tragedy of fate, for the protagonist then lacks the dignity that we associate with the possession of free will; he becomes, as we say, a puppet in the hands of destiny. Those who hold this position believe that they have an ally in Aristotle, who, in his *Poetics,* says that the protagonist of a tragedy should be a man worthy of respect and admiration but having some discernible weakness or fault of character to which his tragic disaster may be attributed. In some important sense, that is, he is to be thought responsible for what befalls him.

Aristotle's prescription would certainly seem to be satisfied by the character of Oedipus. He is admirable for many qualities. He is wise and courageous; it was he who, when everyone else stood helpless before the Sphinx that ravaged Thebes, answered her riddle and destroyed her, thus freeing the land of which he then became the ruler. As a king he is virtuous and conscientious. To be sure, he is called *tyrannos,* which, although it is not to be translated as "tyrant," means a king who rules by his own power, as distinguished from *basileus,* a king by legal right. Yet he is in no way arbitrary or repressive; he admits his wife to equal rule with him and allows her brother Kreon to stand almost on a parity with the royal couple. As husband and father he is dutiful and loving. He is not lacking in piety; although he speaks contemptuously to the great seer Teiresias, the protégé of Apollo, he holds the gods in due awe and is quick to undertake what Apollo's oracle at Delphi tells him should be done to rid the city of plague.

One fault, however, Oedipus does have, that of pride, and he is quick to anger when his pride is offended. His slaying of his unknown father Laios at the crossroads had been the outcome of this trait. And it is his choleric pride, amounting to arrogance, that prevents him from heeding any word of caution when he is pursuing his search for the killer of Laios, with the result that he is forced to confront the truth that he himself is the killer—and, of course, something more than that.

Yet no matter how fully we take account of Oedipus's fault of character, we have no ground for saying that the tragic disaster is brought about by this personal flaw and not by the predestination announced in the prophecy. That the fault detonates the disaster is of course true, but the explosives have been laid by what, in the nature of the prophecy about Oedipus, we can only call fate. The young hero's hot-blooded response to Laios's insult and show of violence did indeed lead him to kill *a man,* and, what is worse, a king; but it was the fated ignorance of his parenthood and the unsought but destined occasion of the meeting between father and son that led him to kill *his father.* Any other proud, hot-blooded man who had done what Oedipus did would have committed an act that was to be deplored and condemned: for Oedipus alone the act was immitigable, and the more so because it led to an act yet more horrifying, his marriage to his mother.

If we take the line that Oedipus brought about his tragedy by refusing to heed the advice to be cautious in his search for Laios's killer, we find ourselves in the position of supposing that all would have been well if he had prudently given up his investigation and settled to live in contented ignorance with his wife and children in plague-ridden Thebes. Of course we can suppose no such thing. Nor would we have any satisfaction if any such thing came about. To be sure, we



are impelled to cry out a warning to the impetuous man not to call upon *that* witness, not to ask *that* question; we are fearful of the moment when the full dreadful knowledge will come to him of who he is and what he has done. But we do not want Oedipus to remain oblivious of the truth about himself. An Oedipus who prudently gave up his search would be an object of condescension, even of contempt: the Oedipus who presses on to the conclusion that destroys him compels our awed respect.

In short, then, whatever it may also be, the story of Oedipus must certainly be called a tragedy of fate. Yet to say this is, after all, not to say much. Something of what must be added if we are to account for the peculiar power of *Oedipus Rex* is suggested by a comparison of the story of the play with a well-known tale of similar purport. In the city of Ispahan, in Persia, a certain man's servant came to him and said, "I was in the market place and there I saw Death and he made a threatening gesture to me." The man said, "Let us flee," and he and his servant set out posthaste for Samarra. No sooner had they entered that city than they encountered Death, to whom the man said, "Why did you threaten my servant in the market place in Ispahan?" Death replied, "My gesture was not one of threat but of surprise, for I had an appointment to meet you in Samarra, and I was surprised to learn, from seeing your servant, that you were still in Ispahan." In its barest outline, the story of Oedipus is no different from this—a man, fleeing his fate, encounters it. But the wry little parable of fatalism evokes no other response than an ironic shrug; the mind does not engage it, there is really nothing in the tale for the mind to engage. The implied generalization, that all men must submit to what is ordained for them, that some fulfill their fate by the very intention of evading it, may win from us a certain assent but not much interest. We respond very differently when a man such as Oedipus fulfills his fate by seeking to evade it—a man whose pride, courage, and intellect suggest an ideal of mankind, and whose particular destiny it is to experience on so great a scale the peculiarly human pain of remorse and self-reproach. The man who flees from Ispahan to Samarra is indeed without dignity, a mere puppet in the hands of destiny; the joke is on him, fate has

made a fool of him. But Oedipus, who is unable to save himself by intelligence and right intention and who is subject to an order of things which does not proceed by human rules and is not susceptible to human understanding, is enhanced in stature by his doom.

Aristotle's *Poetics* is chiefly devoted to a discussion of tragedy, and it is obvious that among all the Athenian achievements in this genre the author gives his highest admiration to *Oedipus Rex.* One cannot resist the speculation that he held the play in especial regard because it so deeply challenges and so successfully baffles the rational intellect, of which he was the great exemplar, and that he loved this play because it proposed the existence of forces inscrutable to human reason. If his spirit was as large as his mind, he may well have found pleasure in contemplating an order that did not yield its secrets to the demands of rational intellect.

Oedipus at Colonus, the play that Sophocles wrote in the year of his death at the age of ninety, also speaks of an order that baffles reason. Oedipus is now very old; he has been wandering the earth, an outcast, attended only by his two daughters. Although he is feeble and foredone, his quickness to anger has not diminished, and now his rage is directed toward his two sons because they have permitted him to continue in the exile to which he had doomed himself. He is bitter at his fate and he insists on his blamelessness—he is not, it is plain, an endearing person. Yet word has gone out that the city will be blessed which gives this accursed outcast his last resting place and buries him with honor. And when death comes to him at Colonus, a suburb of Athens, it is not death as ordinary men know it, but apotheosis: by divine agency he is carried off from earth to live as a demigod. This end is not granted Oedipus in compensation for his suffering but in recognition of some power of his nature that approaches the divine. We are left to ponder how it is that this cursed man became a blessing and why this guilty man should have been so supremely rewarded.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The story of Oedipus disturbs people, for most individuals live with a sense of*
(*a*) remorse; (*b*) futility; (*c*) fear; (*d*) secret guilt.

_____ 2. *Oedipus violated the laws of*
(*a*) nature; (*b*) the theater; (*c*) society and the gods; (*d*) the realm.

_____ 3. *The situation of Oedipus is baffling because he*
(*a*) did not by intention commit the terrible deeds; (*b*) is an intelligent person; (*c*) was misled by people he trusted; (*d*) never acknowledged his wrongdoing.

_____ 4. *According to Aristotle's doctrine*
(*a*) there is an absolute right and wrong; (*b*) the rightness or wrongness of an act varies with the situation; (*c*) for an act to have ethical significance the actor must have done right or wrong consciously; (*d*) the rightness or wrongness of an act is decided by its effect on society.

_____ 5. *Many critics, including Aristotle, believe that a tragedy has greater dignity if*
(*a*) it is based upon fate; (*b*) it is caused by a weakness in character; (*c*) the character has no free will; (*d*) the problem is incapable of solution.

_____ 6. *One fault Oedipus possessed was*
(*a*) disrespect for the gods; (*b*) a tyrannical attitude; (*c*) pride; (*d*) insensitiveness.

_____ 7. *We fear for Oedipus when he presses on in his quest, but we*
(*a*) admire and respect him; (*b*) think he is foolish; (*c*) wish he would give up; (*d*) wish he would arrive at the truth.

_____ 8. *The Persian who fled to Samarra is similar to Oedipus in that*
(*a*) they are both admirable figures; (*b*) they both meet their fate while fleeing it; (*c*) they both calmly accept their fate; (*d*) they both control their fate.

_____ 9. *The tragedy,* Oedipus Rex, *shows the existence of forces*
(*a*) encountered by everyone, but not easily overcome; (*b*) easily understood and solved; (*c*) that are simple and direct; (*d*) that defy solution by rational intellect.

_____ 10. *In Sophocles's play,* Oedipus at Colonus, *Oedipus is buried with honor*
(*a*) as compensation for his suffering; (*b*) because of powers in his character approaching the godly; (*c*) because of remorse felt by the gods; (*d*) because of the injustice of fate.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. The *heinousness* of the crime aroused the public.
(*a*) daring; (*b*) shocking evilness; (*c*) continued repetition; (*d*) seriousness.

_____ 2. There is no *exculpation* of Oedipus in Euripides's play.
(*a*) condemnation; (*b*) defamation; (*c*) absolving from blame; (*d*) trial.

_____ 3. His *choleric* disposition won him few friends.
(*a*) hot-tempered; (*b*) proud; (*c*) uncooperative; (*d*) deceitful.

_____ 4. We could only guess at the *purport* of the ambassador's statement.
(*a*) importance; (*b*) meaning; (*c*) translation; (*d*) truth.

_____ 5. The workers went on strike for *parity* in pay.
(*a*) increase; (*b*) regularity; (*c*) overtime; (*d*) equality.

_____ 6. The disturbed citizens felt the governor's action was *immitigable.*
(*a*) not capable of being made less severe; (*b*) extremely arbitrary; (*c*) capable of being forgiven; (*d*) violent and harsh.

_____ 7. Because of the prisoner's *arrogance* the judge refused him a parole.
(*a*) lack of sincerity; (*b*) overbearing manner; (*c*) uncooperative attitude; (*d*) lack of self-confidence.

_____ 8. The actor is the *protégé* of a well-known director.
(*a*) distant relative; (*b*) adopted son; (*c*) one under care and protection of another; (*d*) guardian.

_____ 9. No one put any faith in the words of the *seer.*
(*a*) teacher; (*b*) minister; (*c*) prophet; (*d*) old man.

_____ 10. Most people are *oblivious* of their own weaknesses.
(*a*) aware; (*b*) forgetful, unaware; (*c*) concerned and irritated; (*d*) ashamed.

What Do You Think?

Questions About the Story

1. Even if you did not know the plot of *Oedipus Rex,* you could figure it out from what Trilling tells you. Recount the plot as it might be constructed from this essay.
2. Trilling believes that most of us live with the sense of a guilty secret. How does this contribute to our pleasure in seeing or reading *Oedipus Rex?*
3. *Oedipus Rex* depicts Oedipus's horror and loathing on discovering what his crime had been. In a later play reasons are given why Oedipus should not have been judged guilty. Why does Trilling consider *Oedipus Rex* to be the stronger play?
4. Some critics maintain that a tragic hero always brings about his own downfall through some flaw in his own character. What is Trilling's objection to that theory as it applies to *Oedipus Rex?*
5. Why does Trilling believe that Aristotle admired *Oedipus Rex* more than any other play?

Questions to Think About

6. Trilling points out that Oedipus has committed "not only terrible crimes but terrible sins." Why is a sin more horrible than a crime?
7. Trilling observes that we are tempted to urge Oedipus not to continue his search for the truth, but that if he did stop he would be an object of contempt. Are there times when we are better off not knowing the truth? At such times, is it admirable not to seek the truth?
8. There is a traditional belief that there are just seven deadly sins: pride, lust, anger, envy, covetousness, sloth, and gluttony. Which of these sins was Oedipus afflicted with? Did it bring about his downfall?
9. Why does Trilling place so much emphasis on Oedipus's strong points—his wisdom, courage, justice, love, and piety?
10. Think of at least one other story in which the central character is destroyed at the end. Was his downfall the result of fate or a tragic flaw? How about *Death of a Salesman* or *Hamlet?*

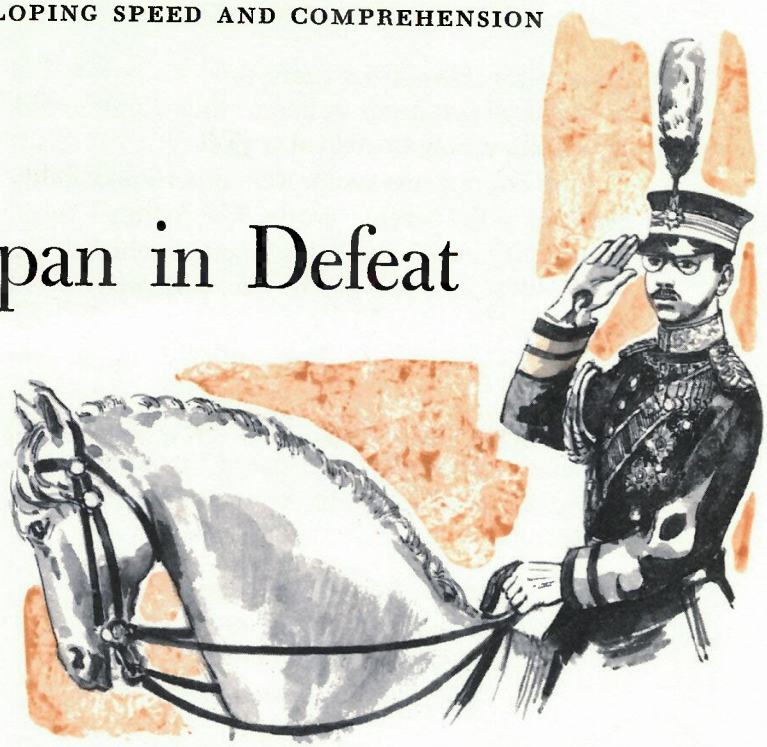
HAVE YOU SEEN THESE?

Aristotle.	*Poetics*
Euripides.	*Medea*
Hamilton, Edith.	*The Greek Way*

DGR-D

ESSAY 12

The Emperor of Japan in Defeat



Before World War II the Japanese people regarded their Emperor as a god. In defeat he showed how well he deserved the title.

ONCE THE ALLIED FORCES landed in Japan in 1945, the anxiety among leading Japanese over the fate of the Emperor became intense. It was clear that the victors were going to arrest prominent Japanese and try them for war crimes. Would the Emperor be so ignominiously treated?

It was no secret that the Russians, Australians, and Chinese clamored for this. And in the United States, advocates of a "tough" peace called for Hirohito's trial or exile to China. General MacArthur recalled in his *Reminiscences* that "realizing the tragic consequences that would follow . . . I had advised that I would need at least one million reinforcements should such action be taken. I believed that if the Emperor were indicted, and perhaps hanged, as a war criminal, military government would have to be instituted throughout all Japan, and guerilla warfare would probably break out."

So when, after some weeks, the Emperor sent word that he wished to call on the Supreme Commander for the Allied Powers, MacArthur suspected it might be to "plead his own cause against indictment as a war criminal." He could not have been wider of the mark.

Everything about Hirohito's visit to MacArthur was unprecedented. *He* left the palace. *He* drove to meet MacArthur in the American Embassy. Dressed in top hat, striped trousers, wing collar, and cutaway (in civilian clothes for the first time in public in years), he presented himself to the victor. He had with him his grand chamberlain, his interpreter, and his doctor. Weeks of insomnia, added to the Emperor's chronic stage fright at public occasions, caused him to tremble visibly. If MacArthur thought the Emperor-god was quivering with fear as the General lighted a cigarette for him, he found out almost instantly that he was one hundred eighty degrees off course.

Hirohito's words were not suggested by Kido or Togo. They were, according to MacArthur, "I come to you, General MacArthur, to offer myself to the judgment of the powers you represent as the one to bear sole responsibility for every political and military decision made and action taken by my people in the conduct of the war." This bowled the Allied commander over.

Here was the Emperor-god shouldering all blame for the entire war. As so many of his loyal subjects had given their lives for failing him, he was offering his life for his surviving subjects and for the memory of those who had sacrificed for him. He had said at the Imperial Conferences that he could not bear to think of those who had served him so loyally being taken by the victors and prosecuted as war criminals. He could not

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prevent the Allies from exercising this power, but he could offer himself in lieu of them, and he did. It was an action worthy of a god.

"This courageous assumption of a responsibility implicit with death," wrote MacArthur, "a responsibility clearly belied by facts of which I was fully aware, moved me to the very marrow of my bones."

The Emperor was not indicted as a war criminal.

On New Year's Day, 1946, Hirohito, in accordance with tradition, released his annual poem in the nationwide poetry contest. The Emperor wrote:

> Though bent with snow
> The pine tree remains green.
> People too, should
> Like the pine tree be.

Was this some thinly veiled call to resist the occupation? Not at all. Hirohito was realistic and farsighted enough to see that the impact of the occupation, even if a model of benevolence, was going to be profound on his country. He was urging that the Japanese character not be abandoned or warped by this new overlay of foreign influence.

Yet, inescapably, he too was influenced. The winds of *dem-mok-ra-sie* stirred the land. He, as the pacesetter, led his people in accepting it. He went about visiting coal mines and factories, schools and hospitals and projects. He met the press and the people and, although it may have been excruciating to him at first, he soon became accustomed to it.

That same New Year's Day he followed the wishes of the occupation forces and issued an imperial rescript that shook the immemorial foundations of Japan and destroyed one of the prime elements in the structure of Imperial Japan. The statement said:

> We stand by the people and we wish always to share with them in their moments of joy and sorrow. The ties between us and our people have always stood upon mutual trust and affection. They do not depend upon mere legends and myths. They are not predicated on the false conception that the Emperor is divine and that the Japanese people are superior to other races and fated to rule the world.

Thus he renounced his divinity. He had turned his back on godship with misgivings. He had rejected manifest destiny and racial superiority without a qualm.

His doubts about publicly stating that he was not a god centered not about any belief that he was one, but about the confusion and reaction that might result from such action. Anyone with his credentials in biology must have abandoned conceptions of godhood at an early age.

The Emperor watched with extreme interest the press reports and monitored reactions that followed this announcement. He was apprehensive that there might be strong negative reactions. Response abroad was almost universally favorable, stating that this removed several of the bases of distrust of Japan and, if followed logically inside the nation, would wipe out some of the virulent beliefs that underlay Japan's expansionist adventures in the past. The Emperor was pleased with these reports and reassured about his act.

Hirohito did not become a more active ruler as a result of his imperial "decisions." His nature was against it, his counselors opposed it, and the occupation made it impossible. It was in November 1946 that a new Japanese constitution was promulgated. It put a fence around the Emperor, limiting his powers. The key paragraph, the sentence that revolutionized his relationship to his people, is:

> Chapter 1. The Emperor. Article 1. The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the will of the people with whom resides sovereign power.

This was a far piece from the Meiji constitution, which had said "The Emperor is sacred and inviolable." But it fit the realities of twentieth-century life much better. Hirohito issued an imperial rescript making the new constitution official. He said, "I rejoice that the foundation for the construction of a new Japan has been laid according to the will of the Japanese people, and hereby sanction and promulgate the amendments of the Imperial Japanese Constitution."

In recent years, with the romantic courtship and marriage of Crown Prince Akihito to a commoner, the center of public interest has shifted away from the Emperor to his athletic, handsome son, to the prince's family and travels. But the Emperor is still head of the Japanese family. On ceremonial occasions, such as the opening of the Diet and the observances at the Yasukuni Shrine, he appears and goes through his paces. He continues his interest in marine biology and in 1965 published another book, this one about Pacific Ocean shellfish.

What his view is of contemporary Japan—prosperous, emancipated, with well-fed, healthy, busy citizens—the Emperor has not stated.

For a fleeting moment in history, conditions made Hirohito the all-powerful Emperor-god, and for that moment he acted decisively as an Emperor-god should but seldom does. Because for that instant he was truly both Emperor and god, Japan exists today.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Many leading Japanese at the end of World War II feared*
(a) the Emperor would be tried as a war criminal; (b) the Emperor would flee the country; (c) the Emperor would be assassinated; (d) the Emperor would escape without punishment.

_____ 2. *General MacArthur believed*
(a) Hirohito should be indicted as a war criminal; (b) the Japanese wanted to see the Emperor punished; (c) the trial of the Emperor as a war criminal would have tragic consequences; (d) the whole world would approve and expect the indictment of the Emperor.

_____ 3. *The Emperor sent word*
(a) that he wished MacArthur to come to the palace for a consultation; (b) that he and MacArthur should meet at a neutral embassy; (c) that he wished to call on MacArthur; (d) that he wished to send an envoy to consult with MacArthur.

_____ 4. *The Emperor stated that*
(*a*) he was not responsible for any military decisions that had been made; (*b*) that his prime minister had made all decisions; (*c*) that he now had practically no power; (*d*) that he alone was responsible for all military and political decisions made and actions taken by the Japanese.

_____ 5. *At the Imperial Conferences the Emperor stated that*
(*a*) he wished to offer himself for prosecution in place of his people; (*b*) he wished to give information to the Allied Command; (*c*) he wished to show how he had been betrayed; (*d*) he wished to compromise with the Allies.

_____ 6. *The poem of the Emperor indicated that*
(*a*) he wished his people to resist the occupation; (*b*) he wished the Japanese to retain their essential character even though they must yield to foreign influence; (*c*) he hoped the Japanese would revolt some time in the future; (*d*) he wanted the Japanese to adopt the new foreign point of view in order to progress.

_____ 7. *In a formal statement the Emperor*
(*a*) restated the superiority of the Japanese people; (*b*) stated the divine right of kings; (*c*) upheld the principles of Imperial Japan; (*d*) renounced his divinity and the racial superiority of his people.

_____ 8. *According to the Japanese constitution, the sovereign power lay*
(*a*) in the people; (*b*) in the Emperor; (*c*) in the people and the Emperor; (*d*) in the Diet.

_____ 9. *After the adoption of the constitution, the Emperor*
(*a*) withdrew completely from public life; (*b*) went into exile; (*c*) appeared in public on certain occasions; (*d*) made his son Emperor.

_____10. *The main idea of this selection is that*
(*a*) with the defeat of the Emperor Japan has prospered; (*b*) the Emperor acted in a manner unbecoming a great leader; (*c*) few people realize the role the Emperor of Japan played in world affairs; (*d*) at a crucial moment in history the Emperor of Japan was a great man and did much to save his country.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. The travelers felt they were *ignominiously* treated at the customs office.
(*a*) in a shameful, humiliating manner; (*b*) politely; (*c*) in a respectful, honorable manner; (*d*) in an extremely unusual manner.

_____ 2. MacArthur did not believe the Emperor should be *indicted.*
(*a*) suspected; (*b*) accused; (*c*) convicted; (*d*) executed.

_____ 3. The *unprecedented* conduct of the actor shocked the audience.
(*a*) uncalled for; (*b*) having no previous example; (*c*) surprising; (*d*) not based upon reason.

_____ 4. The man's judgment was *warped* by prejudice.
(*a*) formed; (*b*) changed; (*c*) set firmly; (*d*) distorted.

_____ 5. The confession was an *excruciating* experience for the prisoner.
(*a*) exciting; (*b*) extraordinary; (*c*) agonizing; (*d*) exhausting.

_____ 6. The *rescript* of the Emperor calmed the people.
(*a*) official announcement; (*b*) speech; (*c*) official review; (*d*) annulment of a law.

_____ 7. Without a *qualm* the man lied to his lawyer.
(*a*) hesitation; (*b*) thought; (*c*) evident regret; (*d*) twinge of emotion.

_____ 8. Half the population of the town suffered from a *virulent* infection.
(*a*) extremely injurious; (*b*) new, unknown; (*c*) contagious; (*d*) recurring at predictable intervals.

DGR-D

_____ 9. A new set of safety laws was *promulgated* by the legislature.
(*a*) passed; (*b*) considered; (*c*) proclaimed; (*d*) rejected.

_____10. Many consider the laws of the church *inviolable*.
(*a*) ineffective; (*b*) foolish; (*c*) not to be doubted; (*d*) questionable.

What Do You Think?

Questions About the Story

1. At the end of World War II many among the Allies wanted the Emperor to be tried as a war criminal. How was this avoided?
2. Did the Emperor's actions eliminate all the trials for war crimes? Should it have?
3. Why should it be so strongly emphasized that the Emperor took all the initiative and action in the famous interview with General MacArthur? What was the Emperor's physical appearance? What was the state of his health at the time?
4. In what respects were the new constitution and the Emperor's official comments on it almost earth-shaking?
5. What is the author's tone in discussing this series of acts by the Emperor? Is he bitter, matter of fact, or inclined to admire the Emperor's conduct?

Questions to Think About

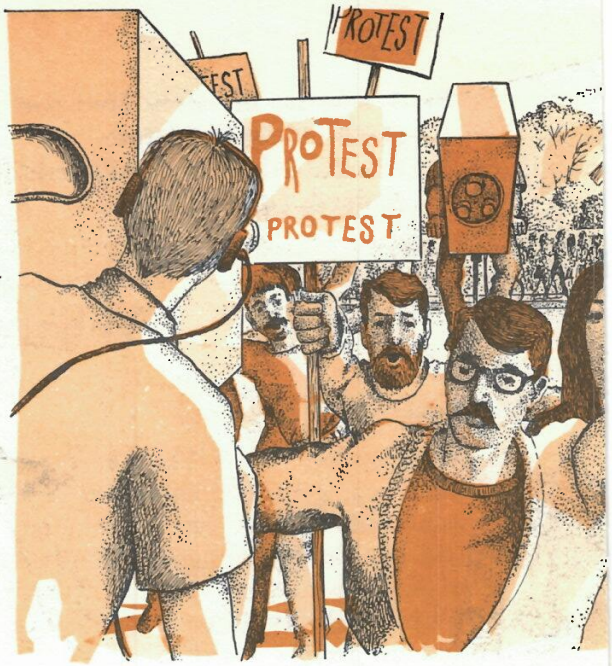
6. The term "manifest destiny" comes from American, not Japanese history. It refers to the belief that the United States has a right to any territory it needs for its expanding population. What is significant about the Emperor's rejection of manifest destiny after defeat by the United States? Has the United States also rejected the concept?
7. The Emperor also renounced the concept of racial superiority. How does he compare with his conquerors in this respect?
8. The author states that anyone with the Emperor's knowledge of biology must have "abandoned conceptions of godhood at an early age." Does understanding of biology necessarily rule out the idea of godhead? Explain.
9. How much opposition would you judge that there has been in Japan to the gradual "westernizing" of Japanese life and customs? On what basis?
10. Discussion still becomes heated over the use of atomic weapons upon the Japanese people. What is your opinion? Were the Japanese already defeated essentially? Did they admit it?

HAVE YOU SEEN THESE?

Hersey, John.	*Hiroshima*
Price, Willard.	*Japan and the Son of Heaven*
Hall, J. and Beardsley, P. J.	*Twelve Doors to Japan*

ESSAY 13

The Invisible Majority



Like it or not—the press seems to give more space to the vocal minority. The invisible majority must also be heard!

ANYONE WHOSE OPINION is based on what he sees on television or reads in newspapers and magazines has good reason to share the classic view that the younger generation is going to the dogs. On the screen he sees students sitting down in college halls to block the passage of administrators or of recruiters from government, industry, or the armed forces. He sees others out on the street carrying signs obscenely condemning the President of the United States, demanding the resignation of a dean, or instructing their elders to MAKE LOVE, NOT WAR. He sees bearded, sandaled, and beaded youths of indeterminate sex escaping reality with the aid of hallucinogenic drugs and gets the impression that most of them are college students.

He reads that students are contemptuous of everyone over thirty with the possible exceptions of Timothy Leary, Allen Ginsberg, and Paul Goodman, and that they are determined to overthrow something called "the Establishment," which clearly includes all college administrators and boards of regents. And he reads about students who deny that either college officials or the police have jurisdiction over them and who demand the right to break any law which they find personally distasteful. He finds good reason to conclude that today's students are at best irresponsible and at worst anarchistic.

Judgments based upon such news items do a grave injustice to the almost infinite variety of human beings within a college generation of 6,000,000 students. Those of us who meet undergraduates every day in our classes and know them as individuals get a very different impression. Most of the students we know are thoughtful, intelligent, and responsible human beings, and some are wise beyond their years. Because they are sensitive, informed, and aware, they are concerned about the state of the nation and of the world, but only a few want either to drop out of society or to start a revolution.

Even among the demonstrators there are many who are opposed to violence but who demonstrate because they have become aware of injustice and are not yet in position to do much about it except to demonstrate. "What else can we do?" they ask plaintively, and we have no very good answer. As a group, when out on the street, they take on some of the characteristics of a mob, but as individuals they are simply troubled young people earnestly trying to comprehend a disorderly world. And, except on a few far-out campuses, we do not see many hippies because the real hippies will not compete for such status symbols as grades, credits, and degrees. They have fled to Haight-Ashbury or some other congenial environment.

Not many students have taken to demonstrating as a way of life. Though no one has accurate statistics, it is unlikely that as many as ten percent of all the students now in college have ever taken

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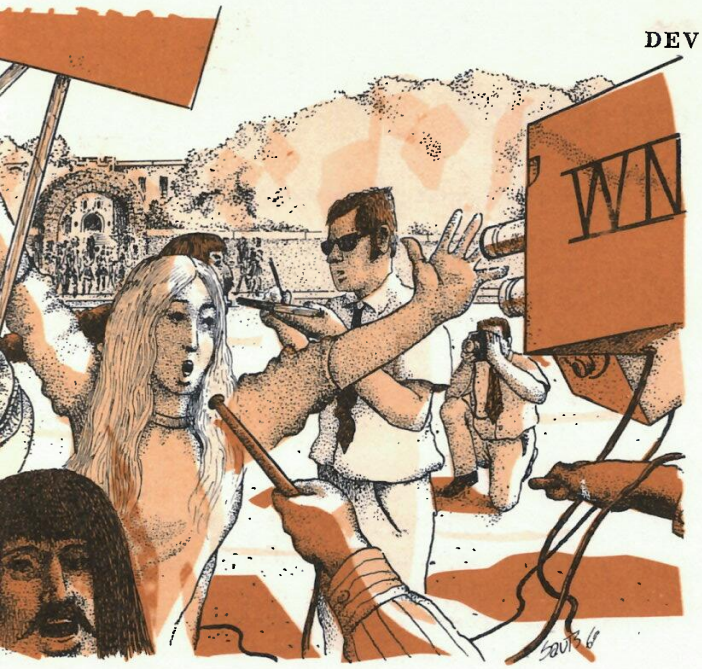


part in a demonstration for even the best of causes. Still fewer—probably fewer than one percent—have engaged in violence. But one percent of the students in a university enrolling 30,000 can create quite a rumpus, especially if they are aided and abetted by more violent nonstudents of the kind that hang around the fringes of the larger campuses. And everyone knows of a few campuses which, because of their reputation for being where the action is, attract more than their share of activists.

The popular misconception results in part from the selective nature of the news. Today's students are working harder at their studies than any previous generation, but the fact that 6,000,000 students read books yesterday is not news because that is what students are supposed to do. The fact that a thousand staged a demonstration, a hundred booed and shouted down a speaker who had been invited to the campus, or a dozen tried to overturn the car of a cabinet officer or threw rocks at the police, is news because that is not what we expect of students. The press cannot be blamed for reporting dramatic events, but it can be expected to place those events in their proper perspective. And, by this time, the press ought to be aware that it is being used. The more violent leaders of student protest movements have gained a sophisticated understanding of what it takes to get the attention they so eagerly seek. They notify the press in advance of demonstrations and do not start the action until the TV cameras are in focus.

There is a growing danger that the excesses of a few student activists, with a following that is at best a minority, will turn large segments of the public against the institutions of higher learning—that they will lead the public to believe that the majority of today's students are anarchistic, paranoid, or irresponsible, and that the money spent on their education is being wasted. Educators cannot ignore the threat because higher education cannot prosper without a broad base of public support, moral as well as financial.

There is little doubt that the public response to the disorders on the Berkeley campus in the fall of 1964 played a substantial part in the election of a governor who had promised to "do something about the mess at Berkeley," and who, after his election, took steps to reduce the budget for higher education and to cause the dismissal of a liberal university president. Destructive outrages at San Francisco State College indicate that student extremists still have not learned that their activities play directly into the hands of the radical right. Or perhaps they do not care so long as they achieve their aim of breaking down the Establishment. But the majority of students do care; they do not want the institutions of higher learning to be destroyed.

The right to disagree, to speak out freely, and to demonstrate peacefully against injustice, must be protected both on and off the campus. But any student or college administrator who cannot understand the difference between peaceful demonstration and destructive attack, between freedom of speech and the harassment of opposing speakers, or between asking for changes in the law and breaking laws, is not intelligent enough to deserve a place within the halls of academe. The majority of students who do understand these distinctions —who are willing to listen to both sides without booing and jeering and who accept the need for law because they comprehend the dangers of anarchy—have failed to make their position clear. Until the majority speaks out and lends its support to administrators who make the necessary distinctions and act upon them, a few extremists will continue to give the impression that they—and only they—represent the views of those within the colleges and universities. And public confidence in higher education will continue to decline.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Those who meet students every day find them*
(*a*) thoughtful and responsible; (*b*) knowledgeable but irresponsible; (*c*) unconcerned and violent; (*d*) intelligent but contemptuous.

_____ 2. *The author believes that the proportion of students who engage in violence is*
(*a*) about 90 percent (*b*) about 50 percent; (*c*) about 10 percent; (*d*) less than 1 percent.

_____ 3. *There are not many hippies on college campuses because*
(*a*) real hippies will not compete for grades and credits; (*b*) colleges expel them; (*c*) hippies do not have time for routine classwork; (*d*) few hippies have money and will not work to earn it.

_____ 4. *Many good, responsible students demonstrate because*
(*a*) they know no other way to show their objection to injustice; (*b*) they wish to gain recognition from the faculty; (*c*) they are forced to by radical leaders; (*d*) they are swayed by mob influence.

_____ 5. *A major problem faced by colleges today is that*
(*a*) people are losing confidence in higher education; (*b*) people are becoming superstitious; (*c*) correspondence courses are increasing in popularity; (*d*) no one reads books any more.

_____ 6. *The public has mistaken ideas of the breadth and seriousness of demonstrations because of*
(*a*) prejudices already existing; (*b*) the selective nature of the news; (*c*) the lack of news coverage; (*d*) indifference to learning the facts.

_____ 7. *Colleges and universities may suffer because of*
(*a*) withdrawal of public support; (*b*) desire of students to transfer; (*c*) disillusionment of students with higher learning; (*d*) inability to attract good teachers.

_____ 8. *One reason there is so much student violence on television is that*
(*a*) the student leaders plan it that way; (*b*) television cameramen torment the students until they riot; (*c*) college administrators arrange riots as publicity stunts; (*d*) students these days never do anything else but riot.

_____ 9. *Everyone should have the right*
(*a*) to resort to any means to further justice; (*b*) to disagree and speak out against injustice; (*c*) to ignore the existing order if he thinks it is wrong; (*d*) to break the law if he thinks such action will bring desired changes.

_____ 10. *The main idea of this selection is that*
(*a*) the responsible majority must speak out and make its influence felt; (*b*) no one should take seriously those who disagree with university administration; (*c*) we are entering a period when violence will rule; (*d*) only through violent demonstrations will needed changes come.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. Our town philosopher holds the *classic* view that the younger generation is going to the dogs.
(*a*) rare; (*b*) remarkable; (*c*) pitiful; (*d*) traditional.

_____ 2. The woman was of *indeterminate* age.
(*a*) indefinite; (*b*) too old; (*c*) falsely given; (*d*) unusually young.

_____ 3. Some students refuse to admit that policemen have *jurisdiction* over them.
(*a*) judgment; (*b*) authority; (*c*) parole; (*d*) probation.

_____ 4. The lost child spoke to us *plaintively.*
(*a*) expressing surprise; (*b*) expressing suffering and sorrow; (*c*) expressing

DGR-D

hesitation and fear; (*d*) expressing indifference.

_____ 5. His speech caused an unexpected *rumpus* to erupt in the meeting.
(*a*) reaction; (*b*) fist fight; (*c*) disturbance; (*d*) disagreement.

_____ 6. The police unknowingly *abetted* the criminal in his escape.
(*a*) hindered; (*b*) accompanied; (*c*) captured; (*d*) assisted.

_____ 7. His attitude was based upon a *misconception* of the purpose of the law.
(*a*) incorrect interpretation; (*b*) dislike; (*c*) poor statement; (*d*) incomplete account.

_____ 8. The best news analysts help people to see the news in *perspective.*
(*a*) time; (*b*) true relation or importance; (*c*) confusion; (*d*) haste.

_____ 9. Leaders of demonstrations are becoming more and more *sophisticated.*
(*a*) extravagant; (*b*) outspoken; (*c*) wise through experience; (*d*) dishonest.

_____ 10. Many of us reveal *paranoid* traits.
(*a*) characterized by extreme egoism; (*b*) characterized by feelings of guilt; (*c*) characterized by feelings of persecution and suspicion; (*d*) characterized by an exaggerated feeling of hysteria.

What Do You Think?

Questions About the Story

1. The author describes the majority of students as "wise beyond their years." What does he mean? Do you agree with him? Give reasons for your opinion.
2. "Even among the demonstrators there are many who are opposed to violence but who demonstrate. . . ." Does a willingness to demonstrate usually indicate a desire for violence? What is a peaceful demonstration?
3. The author claims that "the press ought to be aware that it is being used." How is the press "used" by leaders of violent movements? What can people who favor nonviolent means do to attract attention?
4. The author points out that "higher education cannot prosper without a broad base of public support, moral as well as financial." Is there danger that such support is being withdrawn? What would be the results if this should happen?
5. Academe is the name of the grove near ancient Athens where Plato met with his pupils. For this reason the scholarly life is sometimes referred to as "academe" or "the groves of academe." What does the author propose as one qualification for admission to "the halls of academe"?

Questions to Think About

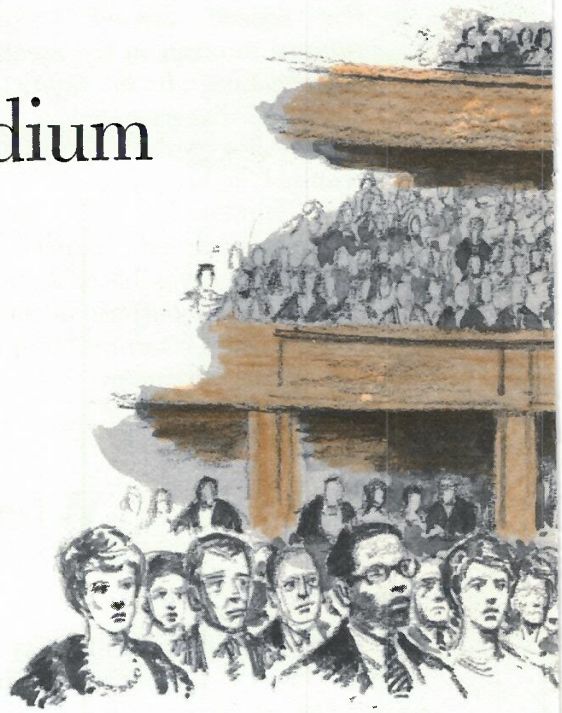
6. The author quotes a popular slogan: Make love, not war. Does one of these necessarily exclude the other? Discuss.
7. Who or what is meant by "the Establishment"?
8. The author points out that real hippies will not compete for status symbols. Can competition be eliminated altogether? Is it possible to establish a way of life without this kind of competition? without any competition at all?
9. One dictionary defines education as "the development and cultivation of the innate powers of the mind." Has it been your experience that this is what modern schools mean by education? How might one get such education outside of school?
10. How can you, or just one person or citizen among tens of millions, bring about changes for the betterment of mankind and all Americans? Is it enough merely to blame the older generations which have indeed failed in many respects?

HAVE YOU SEEN THESE?

Astin, Alexander W.	*Who Goes Where to College?*
Chase, Stuart.	*The Tragedy of Waste*
Freedman, Mervin B.	*The College Experience*

ESSAY 14

Music: The Happy Medium



Of all the symphony conductors America has produced, Leonard Bernstein is surely the most popular and the most entertaining. People do not always agree with his ideas, but he is never accused of being dull. This excerpt from The Joy of Music *will show you why.*

EVER SINCE I CAN REMEMBER I have talked about music, with friends, colleagues, teachers, students, and just plain, simple citizens. But in the last few years I have found myself talking about it publicly, thus joining the long line of well-meaning but generally doomed folk who have tried to explain the unique phenomenon of human reaction to organized sound. It is almost like trying to explain a freak of nature (whatever *that* may be). Ultimately one must simply accept the loving fact that people enjoy listening to organized sound (*certain* organized sounds, anyway); that this enjoyment can take the form of all kinds of responses from animal excitement to spiritual exaltation; and that people who can organize sounds so as to evoke the most exalted responses are commonly called geniuses. These axioms can neither be denied nor explained. But, in the great tradition of man burrowing through the darkness with his mind, hitting his head on cave walls, and sometimes perceiving a pinpoint of light, we can at least try to explain; in fact, there's no stopping us.

There have been more words written about the *Eroica* symphony than there are notes in it; in fact, I should imagine that the proportion of words to notes, if anyone could get an accurate count, would be flabbergasting. And yet, has anyone ever successfully "explained" the *Eroica*? Can anyone explain in mere prose the wonder of one note following or coinciding with another so that we feel that it's exactly how those notes *had* to be? Of course not. No matter what rationalists we may profess to be, we are stopped cold at the border of this mystic area. It is not too much to say *mystic* or even *magic*: no art lover can be an agnostic when the chips are down. If you love music, you are a believer, however dialectically you try to wriggle out of it.

The most rational minds in history have always yielded to a slight mystic haze when the subject of music has been broached, recognizing the beautiful and utterly satisfying combination of mathematics and magic that music is. Plato and Socrates knew that the study of music is one of

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the finest disciplines for the adolescent mind, and insisted on it as a *sine qua non* of education: and just for those reasons of its combined scientific and "spiritual" qualities. Yet when Plato speaks of music—scientific as he is about almost everything else—he wanders into vague generalizations about harmony, love, rhythm, and those deities who could presumably carry a tune. But he knew that there was nothing like piped music to carry soldiers inspired into battle—and everyone else knows it too. And that certain Greek modes were better than others for love or war or wine festivals or crowning an athlete. Just as the Hindus, with their most mathematically complicated scales, rhythms, and "ragas," knew that certain ones had to be for morning hours, or sunset, or Siva festivals, or marching, or windy days. And no amount of mathematics could or can explain that.

We are still, in our own day, faced with this magical block. We try to be scientific about it, in our bumbling way—to employ principles of physics, acoustics, mathematics, and formal logic. We employ philosophical devices like empiricism and teleological method. But what does it accomplish for us? The "magic" questions are still unanswered. For example, we can try to explain the "shape" of a theme from a Beethoven quartet by saying that it follows the formal principle of synthesis: that there is a short statement (thesis), followed by a "questioning answer" (antithesis), followed by a development arising out of the conflict of the two (synthesis). The Germans call this form *Stollen.* Others say "syllogistic." Words, words, words. Why is the theme beautiful? There's the rub. We can find a hundred themes shaped in this way, or based on variants of this principle; but only one or two will be *beautiful.* . . .

We bumble. We imitate scientific method in our attempts to explain magic phenomena by fact, forces, mass, energy. But we simply can't explain human reaction to these phenomena. Science can "explain" thunderstorms, but can it "explain" the fear with which people react to them? And even if it can, in psychology's admittedly unsatisfactory terminology, how does science explain the sense of *glory* we feel in a thunderstorm, break down this sense of glory into its parts? Three parts electrical stimulation, one part aural excitement, one part visual excitement, four parts iden-

tification-feelings with the beyond, two parts adoration of almighty forces—an impossible cocktail.

But some people *have* "explained" the glory of a thunderstorm—now and then, with varying degrees of success—and such people are called poets. Only an artist can explain magic; only art can substitute for nature. By the same token, only art can substitute for art. And so the only way one can really say anything about music is to write music.

Still we go on trying to shed some light on the mystery. There is a human urge to clarify, rationalize, justify, analyze, limit, describe. There is also a great urge to "sell" music, arising out of the transformation of music in the last two hundred years into an industry. Suddenly there are mass markets, a tremendous recording industry, professional careerists, civic competitiveness, music chambers of commerce. And out of this has come something called "Music Appreciation"—once felicitously called by Virgil Thomson the "Music Appreciation Racket." It is, in the main, a racket, because it is in the main specious and commercial. It uses every device to sell music—cajoling, coyness, flattery, oversimplification, irrelevant entertainment, tall tales—all in order to keep the music business humming. And in so doing it has itself become a business. The next step is obviously a new parasitic development—music-appreciation appreciation.

The "racket" operates in two styles, depending on the audience involved; and one is duller than the other. Type A is the birds-bees-and-rivulets variety, which invokes anything at all under the sun as long as it is extra-musical. It turns every note or phrase or chord into a cloud or crag or Cossack. It tells homey tales about the great composers, either spurious or irrelevant. It abounds in anecdotes, quotes from famous performers, indulges itself in bad jokes and unutterable puns, teases the hearer, and tells us nothing about music. I have used such devices myself: everyone who speaks about music at all must do it sometime or other. But I hope that I have done it always and only when the anecdote, the analogy, or the figure of speech makes the music clearer, more simply accessible, and not just to entertain or—much worse—to take the listener's mind *off* the music, as the Racket does.

Type B is concerned with analysis—a laudably serious endeavor, but it is as dull as Type A is coy. It is the now-comes-the-theme-upside-down-in-the-second-oboe variety. A guaranteed soporific. What it does, ultimately, is to supply you with a road map of themes, a kind of Baedeker to the bare geography of a composition; but again it tells us nothing about music except those superficial geographical facts. . . .

If we are to try to "explain" music, we must explain the music, not the whole array of appreciators' extra-musical notions which have grown like parasites around it.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The most significant fact about organized sound, or music, is that*
(a) it is uplifting; (b) people enjoy it; (c) it makes money; (d) it is difficult to produce.

_____ 2. *People who can evoke the highest responses in listeners are called*
(a) musicians; (b) geniuses; (c) freaks; (d) mystics.

_____ 3. *Bernstein calls music a satisfying combination of*
(a) kitsch and schmaltz: (b) art and labor; (c) mathematics and magic; (d) form and substance.

_____ 4. *Although much may be written to describe a piece of music, no one has ever been able to explain what makes it*
(a) workable; (b) significant; (c) beautiful; (d) memorable.

_____ 5. *Although science can explain thunderstorms, it cannot explain*
(a) lightning; (b) how to predict thunderstorms; (c) why people get struck by lightning; (d) why people react to thunderstorms as they do.

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6. *People who can "explain" the glory of a thunderstorm are*
(*a*) scientists; (*b*) poets; (*c*) musicians; (*d*) critics.

7. *One reason "music appreciation" has become what Bernstein calls a racket is that it is written primarily to*
(*a*) entertain; (*b*) enlighten; (*c*) please the critics; (*d*) sell.

8. *What Bernstein dislikes most about the "birds-bees-and-rivulets" type of criticism is that it*
(*a*) takes the listener's mind off the music; (*b*) gives away the secret of the plot; (*c*) puts too much emphasis on nature; (*d*) sells.

9. *His main objection to the analytical type of criticism is that it is*
(*a*) witty; (*b*) easy; (*c*) obvious; (*d*) dull.

10. *The main idea of this selection is that*
(*a*) no one has succeeded in explaining the mystery and magic of music; (*b*) the scientific method must be used in explaining music; (*c*) music must be explained by using psychological principles; (*d*) the study of acoustics is necessary to music.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

1. The scientist's work was based upon a philosophy of *empiricism.*
(*a*) the theory that all knowledge originates in experience; (*b*) rejection of belief in a higher being; (*c*) belief in preordination; (*d*) fatalism.

2. Literature is the *discipline* in which he excels.
(*a*) behavior pattern; (*b*) activity; (*c*) field of study; (*d*) occupation.

3. He gave *teleological* reasons to explain.
(*a*) relating to design and purpose; (*b*) pertaining to communication; (*c*) relating to human error; (*d*) incapable of being understood.

4. The doctor specializes in *aural* diseases.
(*a*) pertaining to the eyes; (*b*) pertaining to the ears; (*c*) pertaining to the throat; (*d*) pertaining to the nose.

5. The salesman's *specious* reasoning almost convinced the customer.
(*a*) lengthy, detailed; (*b*) based upon fact; (*c*) clear and logical; (*d*) having a false look of truth.

6. The child *felicitously* named the kitten Snowball.
(*a*) in a friendly way; (*b*) aptly, appropriately; (*c*) in a humorous manner; (*d*) immediately.

7. The book contained *spurious* information.
(*a*) complete; (*b*) scientific; (*c*) false; (*d*) recent.

8. Many television programs have a *soporific* effect on the viewer.
(*a*) tending to cause sleep; (*b*) stimulating; (*c*) depressing; (*d*) unintended.

9. Modesty is often considered a *laudable* trait.
(*a*) rare; (*b*) worthy of praise; (*c*) irritating; (*d*) valuable.

10. The girl hesitated to *broach* the subject of a bigger allowance.
(*a*) reject; (*b*) avoid; (*c*) elaborate on; (*d*) open for discussion.

What Do You Think?

Questions About the Story

1. An agnostic is one who claims that it is impossible to know whether or not God exists. Why does Leonard Bernstein say that "no art lover can be an agnostic when the chips are down"?

2. A *sine qua non* is a necessity. Why did Plato and Socrates consider the study of music a *sine qua non* of education?

3. T. S. Eliot once said that the best poetry criticism is that which increases your enjoyment of the poem. Does the same principle hold for music criticism? How would such criticism compare with the devices employed in the "Music Appreciation Racket"?
4. Bernstein points out that of the "words, words, words" written about music, few if any explain what makes a particular piece beautiful. Is this true of popular music as well? What is your favorite record? Can you say why you like it?
5. Leonard Bernstein admits to using some of the devices he disapproves of. But when he uses them, they are always entertaining, as anyone who has ever seen him on television knows. Why does he call music the "happy" medium?

Questions to Think About

6. Leonard Bernstein points out that enjoyment of music "can take the form of all kinds of responses from animal excitement to spiritual exaltation." Give examples of animal and spiritual responses. What other responses to music have you seen?
7. The Greeks and Hindus understood that certain kinds of music were suitable for certain times. Do modern Americans feel the same way? Give examples to support your answer.
8. Bernstein rejects the "now-comes-the-theme-upside-down-in-the-second-oboe" type of criticism. Has it ever increased your enjoyment of music to be told what to listen for in a particular record? What would you say to someone who was about to hear your favorite record for the first time?
9. Bernstein mentions the glory of a thunderstorm. What other experience has given you this same sense of glory? Can you think of a piece of music or other work of art that expresses this feeling?
10. What kind of information about a composer adds to your enjoyment of the music? What kind takes your mind off the music? Give examples if you can.

HAVE YOU SEEN THESE?

Bockman, Guy A., and Starr, William J.	*Scored for Listening*
DeLong, Patrick D. et al.	*Art and Music in the Humanities*
Howes, Frank.	*Music and Its Meanings*

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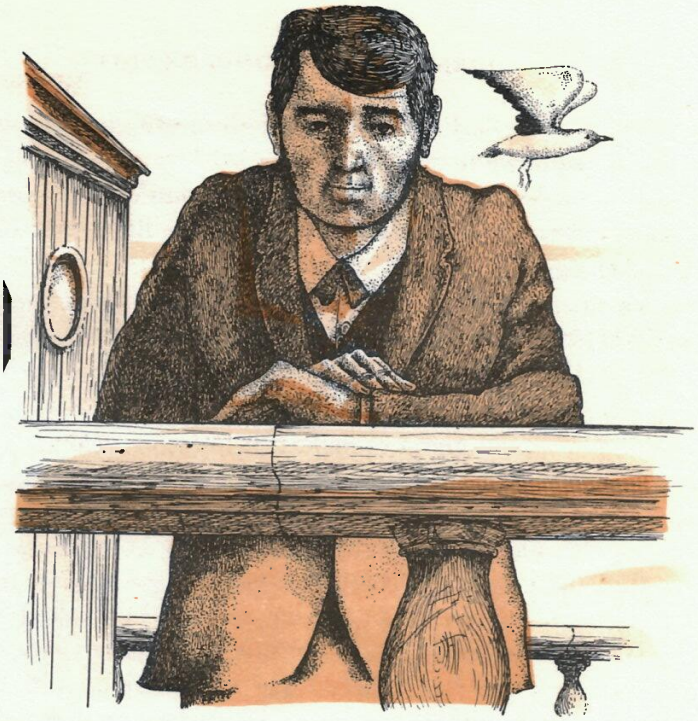
ESSAY 15

The Professor's Yarn



This is a tale of a long voyage, at least a century ago, and its surprise conclusion.

IT WAS in the early days. I was not a college professor then. I was a humble-minded young land-surveyor, with the world before me—to survey, in case anybody wanted it done. I had a contract to survey a route for a great mining ditch in California, and I was on my way thither, by sea—a three or four weeks' voyage. There were a good many passengers, but I had very little to say to them; reading and dreaming were my passions, and I avoided conversation in order to indulge these appetites. There were three professional gamblers on board—rough, repulsive fellows. I never had any talk with them, yet I could not help seeing them with some frequency, for they gambled in an upper-deck stateroom every day and night, and in my promenades I often had glimpses of them through their door, which stood a little ajar to let out the surplus tobacco smoke and profanity. They were an evil and hateful presence, but I had to put up with it, of course.

There was one other passenger who fell under my eye a good deal, for he seemed determined to be friendly with me, and I could not have gotten rid of him without running some chance of hurting his feelings, and I was far from wishing to do that. Besides, there was something engaging in his countrified simplicity and his beaming good nature. The first time I saw this Mr. John Backus, I guessed, from his clothes and his looks, that he was a grazier or farmer from the backwoods of some Western state—doubtless Ohio—and afterward, when he dropped into his personal history, and I discovered that he *was* a cattle raiser from interior Ohio, I was so pleased with my own penetration that I warmed toward him for verifying my instinct.

He got to dropping alongside me every day, after breakfast, to help me make my promenade; and so, in the course of time, his easy-working jaw had told me everything about his business, his prospects, his family, his relatives, his politics —in fact, everything that concerned a Backus, living or dead. And meantime I think he had managed to get out of me everything I knew about my trade, my tribe, my purposes, my prospects, and myself. He was a gentle and persuasive genius, and this thing showed it; for I was not given to talking about my matters. I said something about triangulation, once; the stately word pleased his ear; he inquired what it meant; I explained. After that he quietly and inoffensively ignored my name and always called me triangle.

What an enthusiast he was in cattle! At the bare name of a bull or a cow, his eye would light and his eloquent tongue would turn itself loose. As long as I would walk and listen, he would walk and talk; he knew all breeds, he loved all breeds, he caressed them all with his affectionate tongue. I tramped along in voiceless misery while the cattle question was up. When I could endure it no longer, I used to deftly insert a scientific topic into the conversation; then my eye fired and his faded; my tongue fluttered, his stopped, life was a joy to me, and a sadness to him.

One day he said, a little hesitatingly, and with somewhat of diffidence:

"Triangle, would you mind coming down to my stateroom a minute and have a little talk on a certain matter?"

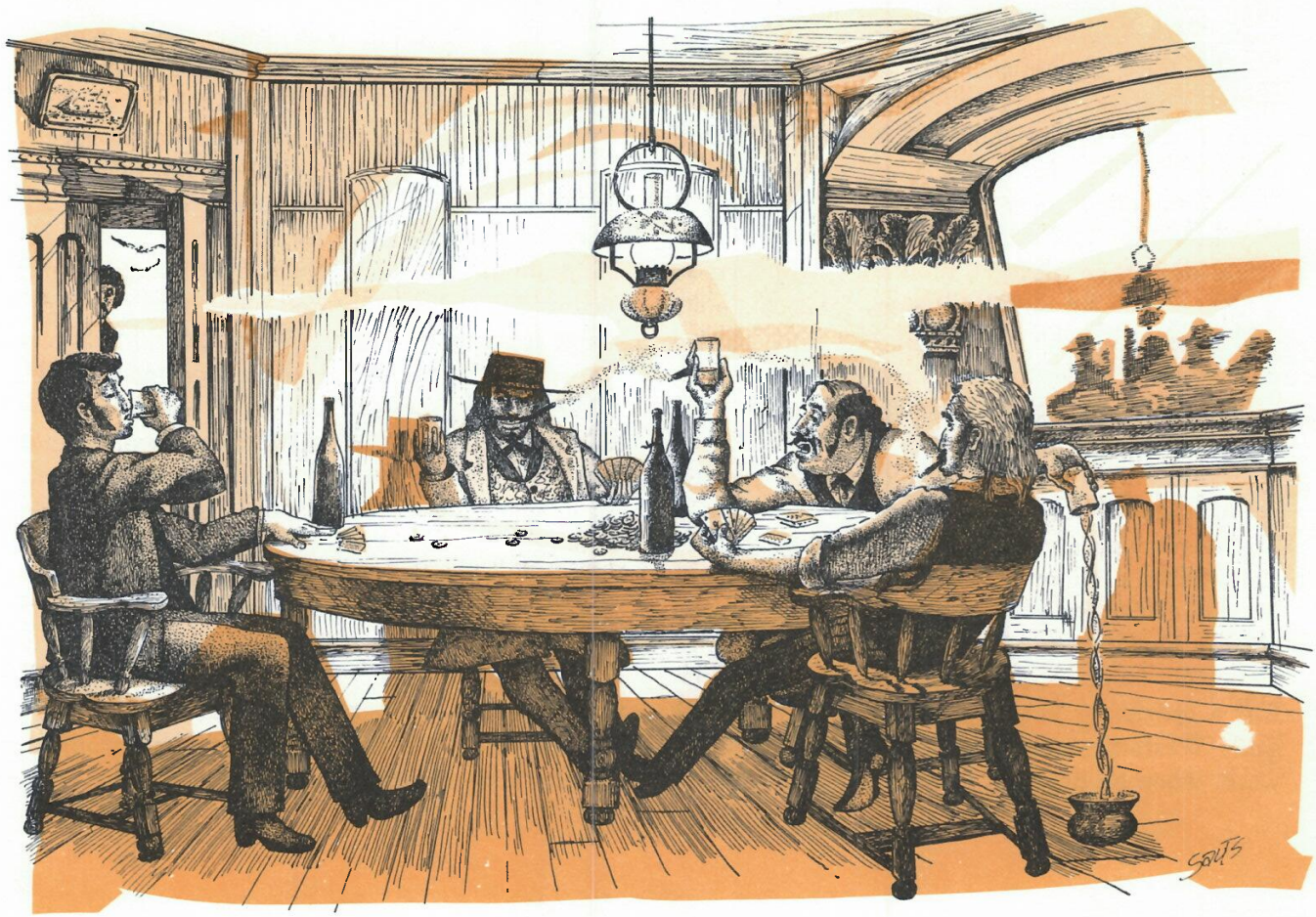
I went with him at once. Arrived there, he put his head out, glanced up and down the saloon warily, then closed the door and locked it. We sat down on the sofa and he said:

"I'm a-going to make a little proposition to you, and if it strikes you favorable, it'll be a middling good thing for both of us. You ain't a-going out to Californy for fun, nuther am I—it's *business,* ain't that so? Well, you can do me a good turn, and so can I you, if we see fit. I've raked and scraped and saved a considerable many years, and I've got it all here." He unlocked an old hair trunk, tumbled a chaos of shabby clothes aside, and drew a short, stout bag into view for a moment, then buried it again and relocked the trunk. Dropping his voice to a cautious, low tone, he continued: "She's all there—a round ten thousand dollars in yellow-boys; now, this is my little idea: What I don't know about raising cattle ain't worth knowing. There's mints of money in it in Californy. Well, I know, and you know, that all along a line that's being surveyed, there's little dabs of land that they call 'gores,' that fall to the surveyor free gratis for nothing. All you've got to do on your side is to survey in such a way that the 'gores' will fall on good fat land, then you turn 'em over to me, I stock 'em with cattle, *in* rolls the cash, I plank out your share of the dollars regular right along, and—"

I was sorry to wither his blooming enthusiasm, but it could not be helped. I interrupted and said severely:

"I am not that kind of a surveyor. Let us change the subject, Mr. Backus."

It was pitiful to see his confusion and hear his awkward and shamefaced apologies. I was as much distressed as he was—especially as he seemed so far from having suspected that there was anything improper in his proposition. So I hastened to console him and lead him on to forget his mishap in a conversational orgy about cattle and butchery. We were lying at Acapulco, and as we went on deck it happened luckily that the crew were just beginning to hoist some beeves aboard in slings. Backus's melancholy vanished instantly, and with it the memory of his late mistake.



"Now, only look at that!" cried he. "My goodness, Triangle, what *would* they say to it in *Ohio*? Wouldn't their eyes bug out to see 'em handled like that?—wouldn't they, though?"

All the passengers were on deck to look—even the gamblers—and Backus knew them all and had afflicted them all with his pet topic. As I moved away I saw one of the gamblers approach and accost him; then another of them; then the third. I halted, waited, watched; the conversation continued between the four men; it grew earnest; Backus drew gradually away; the gamblers followed and kept at his elbow. I was uncomfortable. However, as they passed me presently, I heard Backus say with a tone of persecuted annoyance:

"But it ain't any use, gentlemen; I tell you again, as I've told you a half a dozen times before, I warn't raised to it, and I ain't a-going to resk it."

I felt relieved. "His level head will be his sufficient protection," I said to myself.

During the fortnight's run from Acapulco to San Francisco I several times saw the gamblers talking earnestly with Backus, and once I threw out a gentle warning to him. He chuckled comfortably and said:

"Oh, yes! they tag around after me considerable—want me to play a little, just for amusement, they say—but laws-a-me, if my folks have told me once to look out for that sort of live stock, they've told me a thousand times, I reckon."

By and by, in due course, we were approaching San Francisco. It was an ugly, black night, with a strong wind blowing, but there was not much sea. I was on deck alone. Toward ten I started below. A figure issued from the gamblers' den and disappeared in the darkness. I experienced a shock, for I was sure it was Backus. I flew down the companionway, looked about for him, could not find him, then returned to the deck just in time to catch a glimpse of him as he re-entered that confounded nest of rascality. Had he yielded at last? I feared it. What had he gone below for? His bag of coin? Possibly. I drew near the door, full of bodings. It was a-crack, and I glanced in and saw a sight that made me bitterly wish I had given my attention to saving my poor cattle friend, instead of reading and dreaming my foolish time away. He was gambling. Worse still, he was being plied with champagne and was already showing some effect from it. He praised the "cider," as he called it, and said now that he had got a taste of it he almost believed he would drink it if it was spirits, it was so good and so ahead of anything he had ever run across before. Surreptitious smiles at this passed from one rascal to another, and they filled all the glasses, and while Backus honestly drained his to the bottom they pretended to do the same, but threw the wine over their shoulders.

I could not bear the scene, so I wandered forward and tried to interest myself in the sea and the voices of the wind. But no, my uneasy spirit kept dragging me back at quarter-hour intervals, and always I saw Backus drinking his wine—fairly and squarely, and the others throwing theirs away. It was the painfulest night I ever spent.

The only hope I had was that we might reach our anchorage with speed—that would break up the game. I helped the ship along all I could with my prayers. At last we went booming through the Golden Gate, and my pulses leaped for joy. I hurried back to that door and glanced in. Alas! there was small room for hope—Backus's eyes were heavy and bloodshot, his sweaty face was crimson, his speech maudlin and thick, his body sawed drunkenly about with the weaving motion of the ship. He drained another glass to the dregs, while the cards were being dealt.

He took his hand, glanced at it, and his dull eyes lit up for a moment. The gamblers observed it, and showed their gratification by hardly perceptible signs.

"How many cards?"

"None!" said Backus.

One villain—named Hank Wiley—discarded one card, the others three each. The betting began. Heretofore the bets had been trifling—a dollar or two; but Backus started off with an eagle now, Wiley hesitated a moment, then "saw it," and "went ten dollars better." The other two threw up their hands.

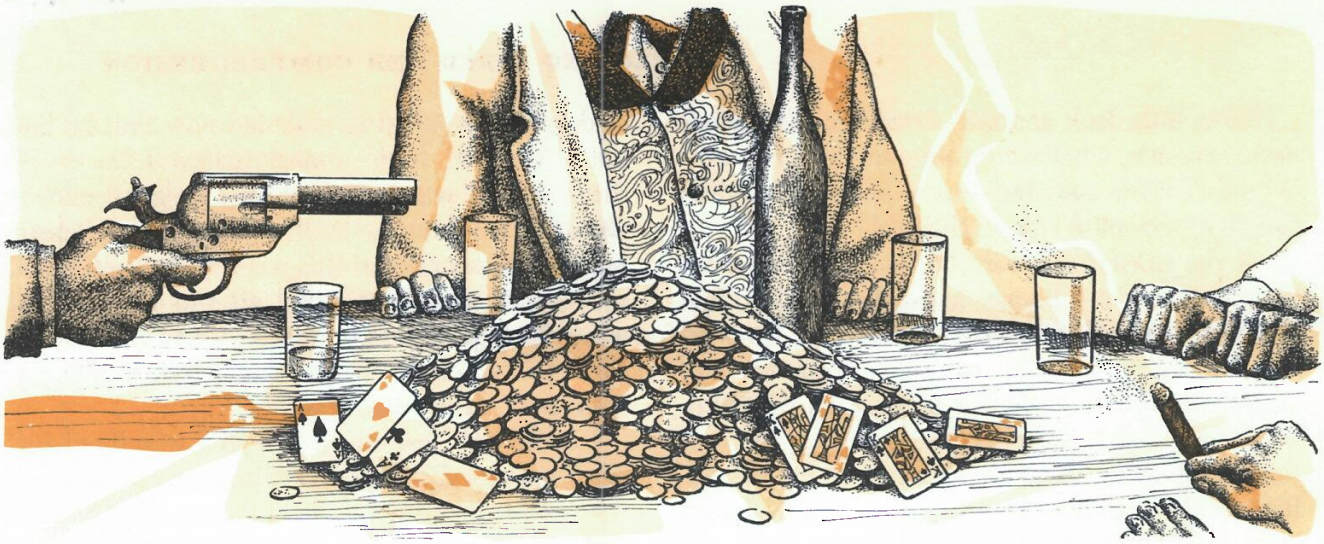
Backus went twenty better. Wiley said:

"I see that, and go you a *hundred* better!" then smiled and reached for the money.

"Let it alone," said Backus, with drunken gravity.

"What! you mean to say you're going to cover it?"

"Cover it? Well, I reckon I am—and lay another hundred on top of it, too."



He reached down inside his overcoat and produced the required sum.

"Oh, that's your little game, is it? I see your raise, and raise it five hundred!" said Wiley.

"Five hundred *better!*" said the foolish bull-driver, and pulled out the amount and showered it on the pile. The three conspirators hardly tried to conceal their exultation.

All diplomacy and pretense was dropped now, and the sharp exclamations came thick and fast, and the yellow pyramid grew higher and higher. At last ten thousand dollars lay in view. Wiley cast a bag of coin on the table, and said with mocking gentleness:

"Five thousand dollars better, my friend from the rural districts—what do you say *now?*"

"I *call* you!" said Backus, heaving his golden shot-bag on the pile. "What have you got?"

"Four kings, you d——d fool!" and Wiley threw down his cards and surrounded the stakes with his arms.

"Four *aces*, you ass!" thundered Backus, covering his man with a cocked revolver. *"I'm a professional gambler myself, and I've been laying for you duffers all this voyage!"*

Down went the anchor, rumbledy-dum-dum! and the trip was ended.

Well, well—it is a sad world. One of the three gamblers was Backus's "pal." It was he that dealt the fateful hands. According to an understanding with the two victims, he was to have given Backus four queens, but alas! he didn't.

A week later I stumbled upon Backus—arrayed in the height of fashion—in Montgomery street. He said cheerily, as we were parting:

"Ah, by the way, you needn't mind about those gores. I don't really know anything about cattle, except what I was able to pick up in a week's apprenticeship over in Jersey, just before we sailed. My cattle culture and cattle enthusiasm have served their turn—I shan't need them any more."

—*Samuel Clemens*

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The narrator had a contract to survey*
(*a*) a canyon in Colorado; (*b*) a port in San Francisco; (*c*) a mining ditch in California; (*d*) a ranch in Acapulco.

_____ 2. *The narrator liked to pass his time*
(*a*) reading and dreaming; (*b*) playing cards; (*c*) conversing with the passengers; (*d*) reading and walking.

_____ 3. *The narrator struck up a friendship with a man who said he was*
(*a*) a shipbuilder from California; (*b*) a cattle raiser from Ohio; (*c*) a politician from New York;. (*d*) a rancher from Kansas.

_____ 4. *Backus suggested to the narrator a business proposition*
(*a*) that was honest; (*b*) that the narrator accepted; (*c*) that was smart; (*d*) that the narrator would not accept.

..... 5. *When playing cards, Backus*
(*a*) emptied his champagne into a flowerpot; (*b*) refused to drink; (*c*) drank much champagne; (*d*) became too drunk to play.

..... 6. *Backus won a poker pot of*
(*a*) $5; (*b*) $100; (*c*) $5,000; (*d*) $20,000.

..... 7. *Backus was*
(*a*) a lucky man; (*b*) a shrewd actor; (*c*) a fool; (*d*) a stupid man.

..... 8. *The man who dealt the last hand*
(*a*) was an accomplice of Backus; (*b*) an inexperienced person; (*c*) an innocent victim; (*d*) a double-crosser of Backus.

..... 9. *Backus talked about cattle because*
(*a*) he was a farmer; (*b*) he was interested in cattle raising; (*c*) he had been reared on a ranch; (*d*) he wished to create a personality for himself.

..... 10. *The author's main intent in this yarn is to*
(*a*) tell of the evils of gambling; (*b*) warn voyagers of the dangers to be met with; (*c*) narrate a swift-moving and amusing story; (*d*) complain about life on board ship.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

..... 1. Because of the drought the *grazier* made no money.
(*a*) farmer; (*b*) truck gardener; (*c*) florist; (*d*) rancher.

..... 2. The new pupil approached the teacher with *diffidence*.
(*a*) regret; (*b*) timidity; (*c*) fear; (*d*) confidence.

..... 3. I entered the dentist's office with *bodings*.
(*a*) feelings of coming ill or misfortune; (*b*) feelings of reluctance; (*c*) feelings of fear; (*d*) feelings of remorse.

..... 4. The hostess gave a *surreptitious* nod to the maid.
(*a*) hasty; (*b*) secret; (*c*) angry; (*d*) clearly seen.

..... 5. Old people sometimes become *maudlin* recalling their childhood days.
(*a*) slightly ridiculous; (*b*) homesick; (*c*) overly sentimental; (*d*) hysterical.

..... 6. After all the hard work the good grades were a *gratification* to the boy.
(*a*) source of satisfaction; (*b*) expectation; (*c*) honor; (*d*) disappointment.

..... 7. All the *duffers* teed off last on the golf course.
(*a*) experts; (*b*) professionals; (*c*) incompetent, clumsy persons; (*d*) new players.

..... 8. We *plied* the child with candy to keep him quiet.
(*a*) bribed; (*b*) kept supplying steadily; (*c*) made ill; (*d*) kept promising.

..... 9. The reunion turned out to be an *orgy*.
(*a*) long tour; (*b*) trip; (*c*) extravagant buying spree; (*d*) wild celebration.

..... 10. Each morning the passengers would *promenade* on the deck.
(*a*) sit; (*b*) lounge; (*c*) walk in a leisurely manner; (*d*) walk rapidly.

What Do You Think?

Questions About the Story

1. How did it happen that the Ohio man knew so much about cattle?
2. Was it necessary for John Backus to show off his treasures? What was his purpose?
3. How did it happen that Backus came to call the narrator "Triangle"? Is it an appropriate nickname?
4. What was the proposal that Backus made the narrator? How was it illegal?
5. What was the timing of Backus's plan? Might it have been better to start playing with the professional gamblers earlier?

Questions to Think About

6. At the beginning of the story, the narrator describes the gamblers as "evil and hateful." What does this reveal about the narrator's own character?
7. Why was the narrator pleased when Backus told him he was a cattle raiser? What was the first clue that he might not be what he seemed?
8. How did Backus make his living? Describe his technique.
9. At the time of this story, it appears that professional gamblers regularly plied their trade at sea or on lake and river boats. Would this activity be openly conducted today?
10. Ocean passenger ships have traditionally been places for parties, card-playing, and other forms of amusement. How and why do jet flights differ in this respect?

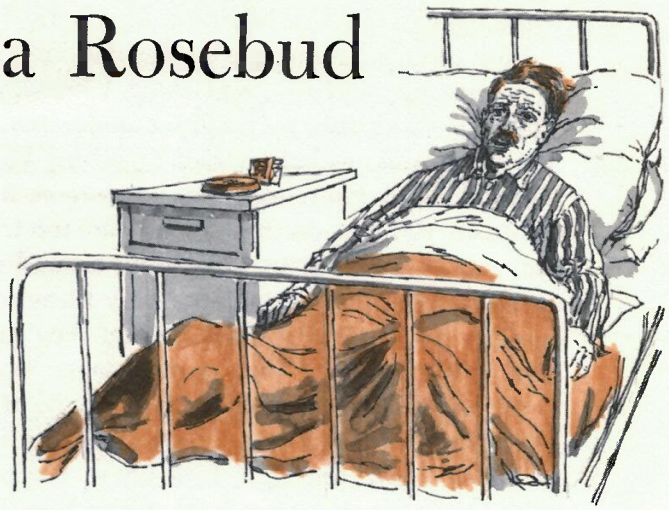
HAVE YOU SEEN THESE?

Harte, Bret.	*The Luck of Roaring Camp and Other Stories*
Henry, O.	*Best Stories*
Turner, Wallace.	*Gamblers' Money: The New Force in American Life*

DGR-D

ESSAY 16

I Broke My Back on a Rosebud



This curious and ironic narrative develops some important ideas about human actions, events, and chance—or luck.

THIS IS A STORY which Corporal Curtain tells to those who will listen, and this is the way he told it to me:

I'm talking about the last war, remember—not about this new, fancy one. . . . Say, how old do you take me to be? All right. Go on. Go on and say sixty. It won't hurt my feelings any. But you'll be wrong if you think that, because I was forty-eight years old on my last birthday.

Okay, okay. So I'm forty-eight on my last birthday, and that makes me twenty-four in 1919, now don't it? And you want to know something else? My birthday falls on the eleventh of November—Armistice Day—remember that far back? I was luckier than most, I used to say to myself, because I went through the fighting and didn't get a scratch. Didn't get gassed, either. Didn't even get flu or trench-feet. Didn't get anything, see?

Then after it was all over, comes this parade in New York City, up Fifth Avenue, and as we marched along, I kept thinking that my army days were about over—that it wouldn't be long before I was on the outside. And so we paraded up the avenue at attention, according to regulations. People stood on both sides of the pavement, waving flags and cheering, but I didn't pay them any mind. I was too busy checking off each landmark as we went by. "That's Fourteenth Street ahead," I'd think; or, "There's Madison Square to the right, as big as life and right on schedule." So finally we got into the public library neighborhood, and I knew we'd be passing the reviewing stand before long.

There was some sort of commotion taking place near the south side of the library steps. I looked in that direction, without really turning my head, and there, standing on a pedestal above the crowd, between the front feet of one of the stone lions, was a good-looking woman. A pink basket was hung around her neck on a wide, pink ribbon; and what's more, the pink basket was full of pink rosebuds. Not the stems and leaves, too, mind you—just the pink heads. . . . And every once in a while she'd show all her pretty teeth, blow a kiss to the troops and sing out, "Welcome home to each and every one!" Then with a little twitch which started at her ankles and ended in a shake of her yellow curls, she'd reach in her pink basket and toss a pink rosebud to the boys.

Now listen carefully to me, because here comes the payoff. . . . When my platoon was almost flush with the stone lion and the dame standing there above the heads of everybody else, I cut my glance up and around a little—and there she was, looking straight into my eyes. So she reached

"I Broke My Back on a Rosebud" by William March from STORY MAGAZINE, July–August 1944, copyright 1944 by William March. Reprinted by permission of Harold Ober Associates Incorporated.

in her silk basket, picked out a fat rosebud, all for me, and tossed it in my direction. "Welcome back!" she called out, while people on the sidewalk looked at her and clapped their hands. "Welcome back to the United States of America!"

I felt the rosebud hit me on the chest and I saw it bounce off; and the next thing I knew, there was something soft and sliding under my foot, like a big, pink eyeball. I tried to get my balance back, but I couldn't; and then I was lying flat on my back, right in the middle of the street, with the men of my company detouring around me. I didn't feel pain anywhere—the only thing was, I couldn't get up when I tried. So first they carried me into a store. After that an ambulance took me to the hospital, but it wasn't until a couple of days later that I knew, for certain, my back was broke. . . . You know the rest, I imagine. Somebody must have told you already that I've been lying on a board since 1919. Figure it out for yourself. That's a quarter of a century. Well, that's the way it is, and there's nothing I can do to change it.

Pull down the shade a little, will you, fellow? The sun's in my eyes.

All right! All right, let's get on with the story. . . . Anybody would think I'd be downhearted, knowing I had a fractured spine, but I wasn't. Well, not right away. I kept saying to myself, "Look at the discoveries doctors are making these days. Somebody is sure to find out what to do for me." And so I lived on hope for ten years or more, and every time something new came up, why, I'd let 'em do it to me first, saying to myself that this time everything was going to be all right; but it never was. The Government took good care of me, and sometimes when visitors came, the doctors would point to me and say, "This is Corporal Curtain. He sets us all an example in fortitude."

Hope dies hard in a man, but it does die finally. . . . Am I telling you something new? Am I telling you something you haven't heard before? I don't know how hope died in me, but one morning I woke up wise to myself. I knew, then, what the doctors had known all along, and that was, I'd never be any better, no matter what they did for me. That's when I started to see the woman's face again. I'd close my eyes and try to shut it out, but I couldn't. I cursed her and damned her from morning to night, like a crazy man. "Why wasn't she home, where she belonged, cooking her husband some dinner?" I'd say. "Why did she have to show herself off like she did?"

I'd known from the beginning, you see, that she didn't come out that morning to look at the soldiers. She came out to have the soldiers look at her. . . . And she didn't throw me a rosebud because I was a returning hero in her eyes. Oh, no! Not that one! She did it so people could see how nice she *looked* throwing a rosebud! That was the worst thought of all, and when it came to me, I'd close my eyes and lay my head deep in the pillow.

Lift my neck up some and give me a drink of water, will you? My throat's dry. . . .

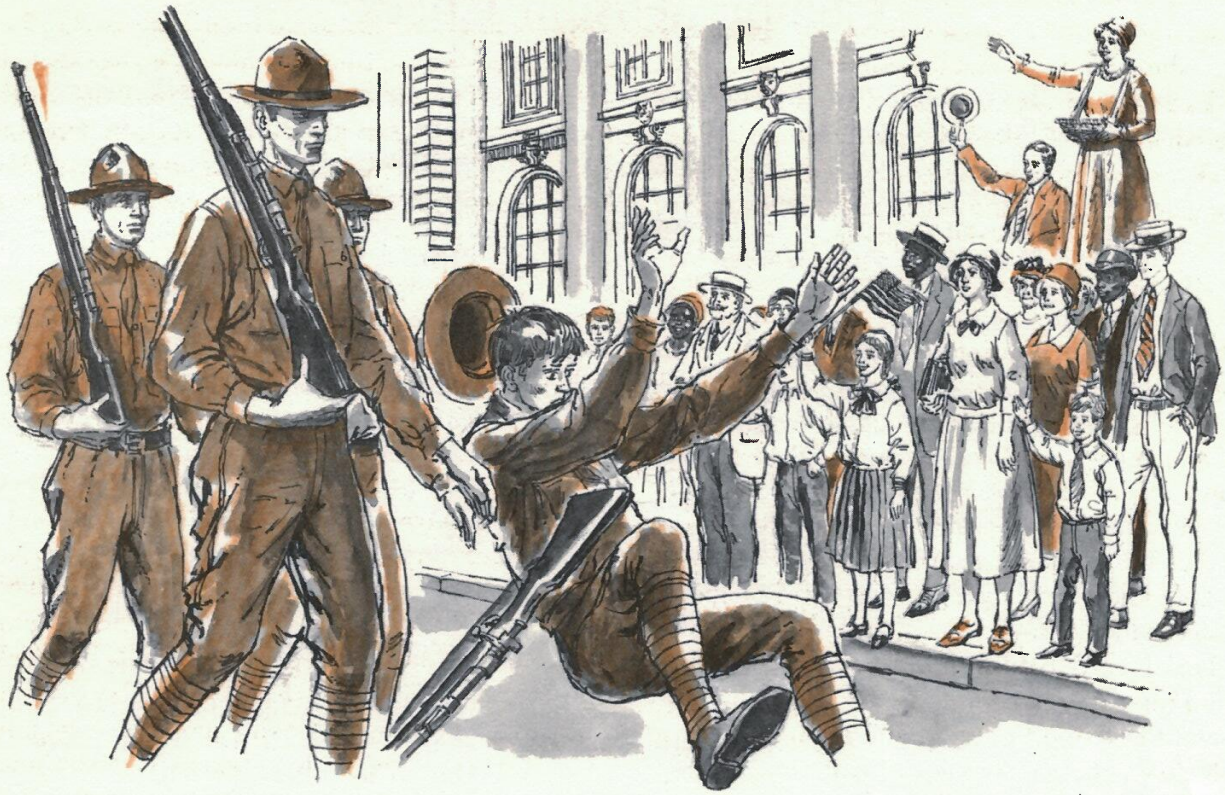
Now, here's a thing I never figured out to my satisfaction: You'd think hate would last longer than hope, but it didn't work out like that. Not with me, anyway. And so after a year or two I wasn't able to see her face any more. I didn't blame her for anything, either. I leaned over backwards to be fair and reasonable. She couldn't know that I was going to slip and fall, now could she? How could anybody anticipate such a thing? It was probably something which had never happened to a man before in the whole history of the world, so why hold her responsible? Then I had another thought, and it was this: Maybe the woman was an instrument in the hands of God. Maybe I was being punished for something I did once, but couldn't remember. So I said to myself, "If that's the way it is, that's the way it's going to be, and I've got to accept it." So you see? First I hoped, and then I hated—but at last I was resigned.

Then a year or so later I saw things in another light, and now I laugh to myself when I think back. Can you figure out what changed me? I've already given you a hint or two. You can't? Okay. I'll tell you before long, but let me lead up to it gradual. Let me tell you first about the man who wrote a piece about me in the newspapers.

It was Richard Emery Simms, the famous columnist, and the story was printed all over the country, in I don't know how many papers. A lot of people read about my case, and it wasn't long afterwards before some of the boys I knew in the old outfit, who had forgot me years ago, started writing me letters, or even coming to see me here at the hospital.

Now, hardly a day passes without somebody

DGR-D



dropping in—strangers or otherwise. The boys from my old outfit talk about themselves for the most part. I guess they figure that since I never had a real life of my own, I'd be glad to hear about theirs. They tell me who they married and how many kids they got. They tell me everything that's happened to them since we saw each other last—what they had hoped to get out of their lives and what they had really got.

So one morning a fellow named Jamie Ethridge (he used to be a sergeant in the old second platoon) came to pay me a visit. He talked about his troubles even more than the others. All he had ever asked was a little peace and security, he said. Once he thought that he had it, too, and then something had gone wrong somehow. He had hoped so much, he said. He had tried so hard, and then something had happened, although he didn't know how or why. I quit listening to him about that time, and my mind went back to my own troubles.

At first, what happened to me seemed like an accident without sense, then it seemed like something planned for me alone. All at once I knew both ideas were wrong, and I've been a changed man from that minute on. This may sound silly to you. If it does, that's all right with me, too! But now I think of that woman as something made out of paper and wires. Something curled and painted pink for the people. Something that lives right there in the library, with the romances and poems. . . . And every once in a while the authorities get her out, dust her off, and send her out for the world to see—like a beauty contest winner with Miss Universal Dream across her belly.

When that thought came into my head I started to laugh in earnest, while Sergeant Ethridge looked at me and wondered what had happened. . . . You see, I used to think that no other man was in my particular fix. That was my mistake, and I know better now. Oh, no, fellow! I'm not the only man who broke his back on a rosebud. Not by a long shot. Sometimes it seems to me that everybody in my generation done the same thing one way or another. "I'm not the only one," I say to people now. "There's many another. Oh, many and many a one."

Light me a cigarette and put it between my lips, will you, bud?

TIME.....

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *The corporal took part in*
(*a*) the Mexican War; (*b*) World War I; (*c*) World War II; (*d*) the Korean War.

_____ **2.** *The soldier was injured*
(*a*) in battle; (*b*) at home; (*c*) in a parade; (*d*) in basic training.

_____ **3.** *The woman tossed a rosebud*
(*a*) by accident; (*b*) because their eyes met; (*c*) because he winked at her; (*d*) because she was happy.

_____ **4.** *The corporal broke his back when*
(*a*) he turned too quickly; (*b*) he did not pay attention to where he was going; (*c*) he tripped over a little pink basket; (*d*) he slipped on a rosebud.

_____ **5.** *When the corporal first entered the hospital he was*
(*a*) downhearted; (*b*) optimistic; (*c*) angry; (*d*) disgusted.

_____ **6.** *The corporal believed that the woman had been throwing the flowers at the soldiers*
(*a*) to honor them as heroes; (*b*) to show her patriotism; (*c*) to show her happiness; (*d*) to have people look at her in admiration.

_____ **7.** *The emotions experienced by the soldier in order were*
(*a*) hope, hate, resignation; (*b*) hate, hope, resignation; (*c*) fear, hope, hate; (*d*) hope, resignation, anger.

_____ **8.** *During his years of illness the corporal*
(*a*) was forgotten by almost everyone; (*b*) received poor care; (*c*) was well cared for and had many callers; (*d*) had no one to care for him.

_____ **9.** *This story can best be described as*
(*a*) romantic; (*b*) philosophical; (*c*) fantastic; (*d*) pessimistic.

_____ **10.** *According to this selection*
(*a*) in almost everyone's life there is a rosebud on which fate causes him to step; (*b*) only a few strong people are chosen to suffer misfortune; (*c*) everyone is the master of his own fate; (*d*) no one has the right to a life without suffering.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** The caged lion refused to become *resigned.*
(*a*) content; (*b*) obedient; (*c*) submissive; (*d*) unconscious.

_____ **2.** Nobody questions this prisoner's *fortitude.*
(*a*) foolhardiness; (*b*) condition of health; (*c*) courage; (*d*) attitude.

_____ **3.** After accepting many assignments in early life, he finally became a *columnist* on the East coast. (*a*) architect; (*b*) draftsman of bridge and building designs; (*c*) stevedore; (*d*) special reporter.

_____ **4.** The entire company was afflicted with *trench-feet*
(*a*) a disease caused by exposure and dampness; (*b*) body lice; (*c*) frozen feet; (*d*) all of the above.

_____ **5.** The troops rejoiced at the news of the *Armistice.*
(*a*) victory; (*b*) truce; (*c*) peace treaty; (*d*) surrender.

_____ **6.** The police were at the center of the *commotion.*
(*a*) noise; (*b*) celebration; (*c*) party; (*d*) disturbance.

_____ **7.** In classic art, the *pedestal* is
(*a*) the base of a column; (*b*) a statue or group of sculpture; (*c*) a figure mounted on a horse; (*d*) a cemetery urn.

_____ **8.** A *regulation* is directly concerned with
(*a*) civil disobedience; (*b*) the principle of law; (*c*) violation of established orders; (*d*) all of the above.

_____ **9.** When one speaks of an occurrence as a *landmark* he has reference to

(*a*) an event marking a turning point; (*b*) a place of reverence; (*c*) a milestone; (*d*) a memorial for some historic spot.

_____ **10.** When an object is described as worth a *reasonable* sum, it is thought to be (*a*) luxurious; (*b*) very costly; (*c*) moderately priced; (*d*) exceptionally cheap.

What Do You Think?

Questions About the Story

1. Why is it so ironic that Corporal Curtain went through all of World War I without "getting a scratch"?
2. What motives do you think the woman had for throwing flowers at the marching troops?
3. The corporal was often cited as an example of courage because he seldom complained. What was the real reason for his silence?
4. For a few years during his illness Corporal Curtain was resigned to his fate. How does this feeling compare with his feeling at the end? What brought about the change?
5. Why did the corporal give up the idea that he was being punished, that it was God's will that he have a broken back?

Questions to Think About

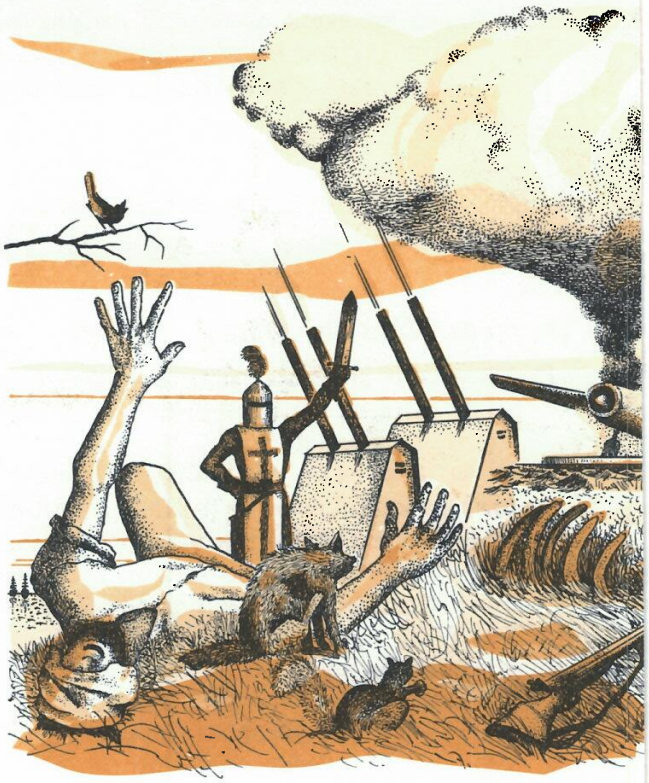
6. What effect does the reading of a story like this one have on you? What effect do you think the writer wished to produce?
7. Is Corporal Curtain any less patriotic or worthy of respect than someone whose back was ruined in the trenches by a piece of shrapnel or from prolonged illness?
8. How do you distinguish between foolhardiness, courage, and headstrong disregard of the consequences? Which of these did Corporal Curtain show?
9. The corporal uses the word "pink" frequently in describing the woman on the library steps. Later he calls her "something painted pink for the people." What does the color pink signify?
10. Do you agree with the injured man that "everybody" in some fashion or other has succeeded in breaking his back on a rosebud? What relationship to this idea is there with the fortunes of Jamie Ethridge?

HAVE YOU SEEN THESE?

	American Heritage History of World War I
Matheson, Ian.	*Paths of Glory*
Remarque, Eric M.	*All Quiet on the Western Front*

ESSAY 17

Man and War



Man is more destructive of his own kind than any other living creature. Is man naturally vicious, or can his behavior be accounted for in some other way?

WHEN THE SITUATION deteriorates into physical contact, the naked ape—unarmed—behaves in a way that contrasts interestingly with that seen in other primates. For them the teeth are the most important weapons, but for us it is the hands. Where they grab and bite, we grab and squeeze, or strike out with clenched fists. Only in infants or very young children does biting play a significant role in unarmed combat. They, of course, have not yet been able to develop their arm and hand muscles sufficiently to make a great impact with them.

We can witness adult unarmed combat today in a number of highly stylized versions, such as wrestling, judo, and boxing, but in its original, unmodified form it is now rare. The moment that serious combat begins, artificial weapons of one sort or another are brought into play. In their crudest form these are thrown or used as extensions of the fist for delivering heavy blows. Under special circumstances chimpanzees have been able to extend their attacks this far. In conditions of semi-captivity they have been observed to pick up a branch and slam it down hard on to the body of a stuffed leopard, or to tear up clods of earth and hurl them across a water ditch at passers-by. But there is little evidence that they use these methods to any extent in the wild state, and none at all that they use them on one another during disputes between rivals. Nevertheless, they give us a glimpse of the way we probably began, with artificial weapons being developed primarily as a means of defense against other species and for the killing of prey. Their use in intraspecific fighting was almost certainly a secondary trend, but once the weapons were there, they became available for dealing with any emergency, regardless of the context.

The simplest form of artificial weapon is a hard, solid, but unmodified, natural object of wood or stone. By simple improvements in the shapes of these objects, the crude actions of throwing and hitting became augmented with the addition of spearing, slashing, cutting, and stabbing movements.

The next great behavioral trend in attacking methods was the extension of the distance between the attacker and his enemy, and it is this step that has nearly been our undoing. Spears can work at a distance, but their range is too

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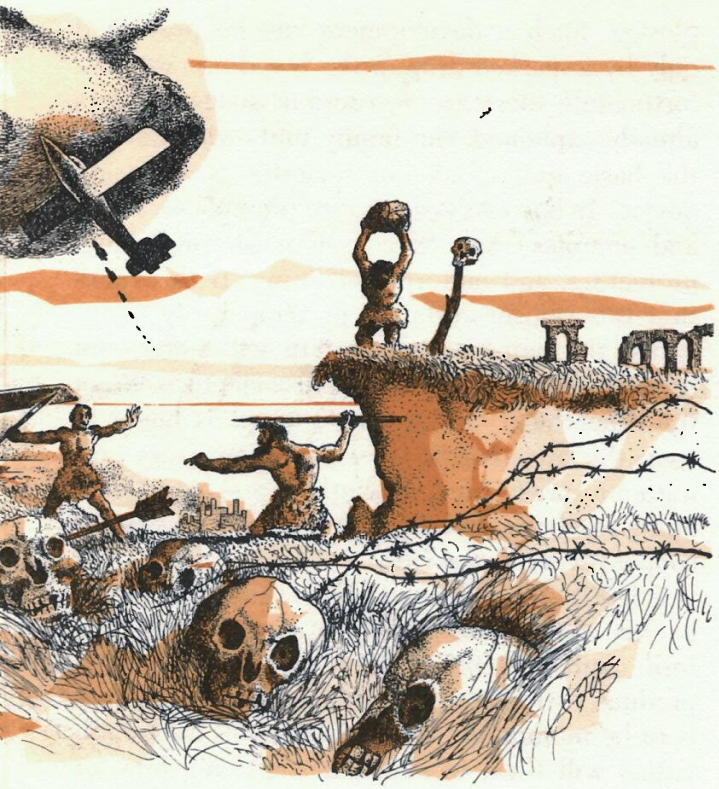

limited. Arrows are better, but they lack accuracy. Guns widen the gap dramatically, but bombs dropped from the sky can be delivered at an even greater range, and ground-to-ground rockets can carry the attacker's "blow" further still. The outcome of this is that the rivals, instead of being defeated, are indiscriminately destroyed. As I explained earlier, the proper business of intraspecific aggression at a biological level is the subduing and not the killing of the enemy. The final stages of destruction of life are avoided because the enemy either flees or submits. In both cases the aggressive encounter is then over: the dispute is settled. But the moment that attacking is done from such a distance that the appeasement signals of the losers cannot be read by the winners, then violent aggression is going to go raging on. It can only be consummated by a direct confrontation with abject submission, or the enemy's headlong flight. Neither of these can be witnessed in the remoteness of modern aggression, and the result is wholesale slaughter on a scale unheard of in any other species.

Aiding and abetting this mayhem is our specially evolved cooperativeness. When we improved this important trait in connection with hunting prey, it served us well, but it has now recoiled upon us. The strong urge toward mutual assistance to which it gave rise has become susceptible to powerful arousal in intraspecific aggressive contexts. Loyalty on the hunt has become loyalty in fighting, and war is born. Ironically, it is the evolution of a deep-seated urge to help our fellows that has been the main cause of all the major horrors of war. It is this that has driven us on and given us our lethal gangs, mobs, hordes, and armies. Without it they would lack cohesion, and aggression would once again become "personalized."

It has been suggested that because we evolved as specialized prey-killers, we automatically became rival-killers, and that there is an inborn urge within us to murder our opponents. The evidence, as I have already explained, is against this. Defeat is what an animal wants, not murder; domination is the goal of aggression, not destruction, and basically we do not seem to differ from other species in this respect. There is no good reason why we should. What has happened, however, is that because of the vicious combination of attack remoteness and group cooperativeness, the original goal has become blurred for the individuals involved in the fighting. They attack now more to support their comrades than to dominate their enemies, and their inherent susceptibility to direct appeasement is given little or no chance to express itself. This unfortunate development may yet prove to be our undoing and lead to the rapid extinction of the species.

Not unnaturally, this dilemma has given rise to a great deal of displacement head-scratching. A favorite solution is massive mutual disarmament; but to be effective this would have to be carried to an almost impossible extreme, one that would ensure that all future fighting was carried out as close-contact combat where the automatic, direct appeasement signals could come into operation again. Another solution is to de-patriotize the members of the different social groups; but this would be working against a fundamental biological feature of our species. As fast as alliances could be forged in one direction, they would be broken in another. The natural tendency to form social in-groups could never be eradicated without a major genetical change in our makeup, and one which would automatically cause our complex social structure to disintegrate.

A third solution is to provide and promote harmless, symbolic substitutes for war; but if these really are harmless they will inevitably only go a very small way toward resolving the real problem. It is worth remembering here that this problem, at a biological level, is one of group territorial defense and, in view of the gross overcrowding of our species, also one of group territorial expansion. No amount of boisterous international football is going to solve this.

A fourth solution is the improvement of intellectual control over aggression. It is argued that, since our intelligence has got us into this mess, it is our intelligence that must get us out. Unhappily, where matters as basic as territorial defense are concerned, our higher brain centers are all too susceptible to the urgings of our lower ones. Intellectual control can help us just so far, but no further. In the last resort it is unreliable, and a single, unreasoned, emotional act can undo all the good that intellectual control has achieved.

The only sound biological solution to the dilemma is massive depopulation, or a rapid spread of the species on to other planets, combined if possible with assistance from all four of the courses of action already mentioned. We already know that if our populations go on increasing at their present terrifying rate, uncontrollable aggressiveness will become dramatically increased. This has been proved conclusively with laboratory experiments. Gross overcrowding will produce social stresses and tensions that will shatter our community organizations long before it starves us to death. It will work directly against improvements in intellectual control and will savagely heighten the likelihood of emotional explosion. Such a development can be prevented only by a marked drop in the breeding rate. Unfortunately there are two serious snags here. As already explained, the family unit—which is still the basic unit of all our societies—is a rearing device. It has evolved into its present advanced and complex state as a system for producing, protecting, and maturing offspring. If this function is seriously curtailed or temporarily eliminated, the pair-bonding pattern will suffer, and this will bring its own brand of social chaos. If, on the other hand, a selective attempt is made to stem the breeding flood, with certain pairs permitted to breed freely and others prevented from doing so, then this will work against the essential cooperativeness of society.

What it amounts to, in simple numerical terms, is that if all adult members of the population form pairs and breed, they can only afford to produce two offspring per pair if the community is to be maintained at a steady level. Each individual will then, in effect, be replacing him- or herself. Allowing for the fact that a small percentage of the population already fails to mate and breed, and that there will always be a number of premature deaths from accidental injury or other causes, the average family size can, in fact, be slightly larger. Even so, this will put a heavier burden on the pair-bond mechanism. The lighter offspring-load will mean that greater efforts will have to be made in other directions to keep the pair-bonds tightly tied. But this is a much smaller hazard, in the long term, than the alternative of suffocating overcrowding.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *In its earlier form the aim of aggression was*
(*a*) the subduing of the enemy; (*b*) the killing of the enemy; (*c*) escaping from the enemy; (*d*) enslaving the enemy.

_____ 2. *Aggression has a tendency to increase in violence when*
(*a*) the distance between the attacker and his enemy is increased; (*b*) groups fail to cooperate with each other; (*c*) there is a decrease in food supply; (*d*) the desire for material wealth is increased.

3. *Aggression would decrease if*
(*a*) we sublimated warfare; (*b*) everyone studied the history of past wars; (*c*) people were less nationalistic; (*d*) warfare became more "personalized."

4. *War developed as a result of*
(*a*) the growth of science; (*b*) man's desire to help his fellow man; (*c*) imperialism; (*d*) man's innate desire to kill.

5. *Mutual disarmament would not be an effective deterrent to aggression unless*
(*a*) public opinion supported the idea; (*b*) closer supervision of countries were possible; (*c*) the world were partially destroyed; (*d*) all future fighting were carried on as close-contact combat.

6. *To prevent aggression by de-patriotizing members of different social groups would be unsuccessful because*
(*a*) it would be working against a basic biological feature of man; (*b*) nationalism is necessary for protection; (*c*) people have already lost a feeling of group loyalty; (*d*) patriotism does not promote aggression.

7. *Intellectual control over aggression can go only so far because*
(*a*) of lack of willingness of people to learn; (*b*) one emotional act can destroy all good achieved; (*c*) society is unwilling to pay the cost of education; (*d*) some people can't be educated.

8. *Which of these possible solutions does the author consider best to prevent war?*
(*a*) disarmament; (*b*) world citizenship; (*c*) massive depopulation; (*d*) international sports.

9. *A continued increase in population*
(*a*) will lead to a decrease in aggression; (*b*) will lead to an increase in aggression; (*c*) will lead to a symbolic substitute for war; (*d*) will not for years be a problem.

10. *The family unit is*
(*a*) essentially a rearing device; (*b*) unnecessary to society; (*c*) a factor creating social chaos; (*d*) no longer concerned with protecting offspring.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

1. Weapons were not originally used in *intraspecific* fighting.
(*a*) between members of the same species; (*b*) between members of the same family; (*c*) casual; (*d*) fierce.

2. The crude act of throwing became *augmented* with the invention of weapons.
(*a*) increased; (*b*) changed; (*c*) reviewed; (*d*) amended.

3. The enemy was *indiscriminately* destroyed.
(*a*) cautiously; (*b*) hurriedly; (*c*) doubtfully; (*d*) haphazardly.

4. The two generals tried to avoid a *confrontation* until the pact was drawn up.
(*a*) battle; (*b*) face-to-face meeting; (*c*) argument; (*d*) discussion.

5. The players were *abject* when they lost the game.
(*a*) happy; (*b*) surprised; (*c*) low in spirit; (*d*) relieved.

6. The invading army inflicted unbelievable *mayhem* upon the natives.
(*a*) needless suffering; (*b*) insult; (*c*) destruction; (*d*) shooting.

7. The enemy used a *lethal* gas to gain the submission of the villagers.
(*a*) causing illness; (*b*) causing death; (*c*) causing sleep; (*d*) causing unconsciousness.

8. He brought *cohesion* to his political party.
(*a*) leadership; (*b*) enthusiasm; (*c*) new blood; (*d*) unity.

9. Some people believe man has an *inherent* desire to kill.
(*a*) not to be abused; (*b*) having been earned; (*c*) belonging to or being an essential part of; (*d*) having been granted.

10. Our shopping trip was *curtailed* by rain.
(*a*) canceled; (*b*) postponed; (*c*) cut short; (*d*) delayed.

What Do You Think?

Questions About the Story

1. In what ways does the behavior of apes parallel that of man, particularly as regards fighting? Do you know of other animals that provide themselves with artificial weapons?
2. Essentially for what purpose(s) were methods of fighting devised by men? Do these same purposes apply to armed contests today?
3. Why does the author feel that stylized unarmed combat, such as judo, boxing, and wrestling, cannot become substitutes for armed aggression?
4. What significant difficulties present themselves as the distance between combatants becomes increasingly greater?
5. The author makes much of man's urge to assist his fellows on the hunt or in modern warfare. How has this tendency become "the main cause of all the major horrors of war"?

Questions to Think About

6. It has often been noted that boys who seem to hate each other become good friends after they have had a fist fight. How is this explained in terms of the theory of aggression set forth in this article?
7. It has been noted that civilians and rear echelon soldiers are often more bitter toward the enemy than men who have fought in the front lines. How is this explained by the theory expressed in the article?
8. What are the principal reasons that governments give for going to war in modern times? How are they related to the reasons given in this article?
9. It has been remarked that professional military persons are always prepared to fight the *previous* war. Do you agree? For example, was there much trench or gas warfare in World War II?
10. Do you agree with the author's proposal that family size should be carefully controlled? If so, how do you think the control could best be maintained? If not, what alternate solution would you favor for the population problem?

HAVE YOU SEEN THESE?

Appleman, Philip.	*The Silent Explosion*
Hyde, Margaret.	*This Crowded Planet*
Orwell, George.	*1984*

DGR-D

ESSAY 18

Hope

Unless we change our ways, and fast, the nuclear age may be the last age of the world. Barrows Dunham offers a slim basis for hope.

THE SIGHT OF HUMAN VIOLENCE and folly, repeated so often for so many years, never quite kills the faith that what is rational in men will one day discipline what is merely hostile. And there are signs, there are signs. Wherever scientific method and the behavior conformable to it have prevailed, discussion has replaced conflict, and reason strife. Ah, if politics were only like that!

In the year 1909, Thomas Hardy, being asked to state his general view of human affairs, replied thus:

> We call our age an age of Freedom. Yet Freedom, under her incubus of armaments, territorial ambitions smugly disguised as patriotism, superstitions, conventions of every sort, is of such stunted proportions in this her so-called time, that the human race is likely to be extinct before Freedom arrives at maturity.

One does not usually think of Hardy as a man of profound political insight, but these words raise him to the status of a seer.

It is evident that we have, immediately before us and pressing hard upon us, a problem greater than any this book describes. Intellectual tolerance is no doubt essential to any conduct of affairs, but the survival of mankind is essential to any conduct of human affairs whatever. Unless our progeny live on in their multitudes, there will have come either an end to all things human or an odious life, unknown even to our most primitive ancestors, in which a few degenerated hunters stalk radioactive game. In either event, there would not be socialism or capitalism or feudalism or any other of the systems wherein men have contrived to live, not very peaceably, with one another.

Yet in "defense" of at least two of these systems —socialism and capitalism—men now invoke a force which is quite capable of destroying all. If I understand correctly what the leaders of the capitalist world and the leaders of the socialist world say, amid the repeated pieties of organization talk, there are circumstances, entirely possible, in which the one system would conduct nuclear warfare against the other, with the certainty that both would be destroyed. In that event, we should all die, allegedly on behalf of assertions by Marx or by Jefferson, neither of whom had any intentions of the sort. What survivor, treading the blackened crust of earth, would then meditate those ghastly inferences, so helpless in logic and

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so fatal in effect, which the pursuit of happiness and the withering away of the state had been deemed to require?

To the strife of social systems we must add also the strife of nations. Nationhood has now a history of some five hundred years. Because those years were filled alternately with warfare and construction, nationhood has come to be the mode in which men are most passionately organized. Nineteenth-century socialists, to be sure, were hopefully international, and Marx in the *Manifesto* (an inspirational work and therefore hyperbolical amid its science) expressed a belief that "the workingmen have no country." It has turned out in the years since that, whether or not the workingmen have had a country, they have generally thought they had, and have thought also that their country was the one they lived in. Nationalism split the socialist movement during the First World War, and the socialist states which have arisen since the Second World War appear to feel their nationalism as strongly as their socialism.

Thus in our world there are two sorts of conflict, and both sorts have throughout the past tended to proceed *à outrance*. That is to say, whenever these conflicts reached a critical stage, the contending parties attempted a settlement by all the violence they could command. But all the violence which can now be commanded is more than enough to extinguish life on this planet. Our difficulty therefore is that we live amid conflicts which, if they proceed as they always have proceeded, will surely be our doom. It is rational to hope, however, that they will not so proceed, and it is even rational to believe that they may not.

This belief and its rationality have philosophical grounds which derive from David Hume. Hume showed that predictions about the future generally rest upon an expectation that the future will resemble the past. If, now, we inquire what reason there is for expecting the future to resemble the past, the sole answer appears to be that past futures have regularly done so. In such an argument, however, the conclusion has been used to prove itself.

We have therefore no necessitarian ground for expecting events to repeat themselves, and perhaps all such expectation is, as Hume said, a matter not of logic but of habit. The genuine fact seems, however, rather stronger than this. It is fair to say that, in our experience of past futures and past pasts, very many events in those futures turned out to be quite different from anything previously known. Our present peril of nuclear annihilation is itself a striking example of novelty, of a circumstance which has never before existed and which in most previous ages could not even have been conceived.

If, a hundred years ago, it would have been erroneous to predict that men would never learn to control atomic energy, it may well be erroneous now to predict that men will never learn to limit the severity of their struggles. Possibly they will fail to learn, or, learning, fail to limit. But none of this is fated. Our political choices, though strongly influenced by appetite and social structure, are yet in some measure spontaneous and free. We can preserve our race if we wish to, despite the fact that governments use their populations like flails to smite one another and smite the world.

Perhaps we may say, in broadest terms, that what endangers mankind is the unevenness of its own development. Our knowledge of physical nature is extensive, and our use of that knowledge spectacular. We have allowed ourselves to know rather less about society and human nature—subjects which are always liable to propagandist distortion. Yet, after the labors of Freud and Marx, we can no longer profess ignorance. Essential knowledge of society and of human nature now exists, and obviously exists. What we have thus far not shown is sufficient willingness to use this knowledge for the general good.

During thousands of years, organizations have developed habits for dealing with one another. These habits are now largely out of date, as belonging to a pre-nuclear age. They constrict improvement, and they may indeed be the death of us all. Habits, of course, are difficult to shed; and politicians, long hardened to the use of violence in all its forms, do not readily perceive how little is the good that violence can now confer. Yet in the play of circumstance, habits are always getting broken and replaced. It is very usual for an advance of knowledge in one area to produce advance in others. Our descendants in the twenty-first century, if we allow them to exist, will probably possess a psychology and a

sociology equal to their physics, together with a rational use of all.

Those will be happy times, the great perils having passed. Meanwhile, short of that felicity, though not indeed remote from it, we may ponder the means of approach. More particularly, we may ask whether philosophical thought gives useful information as to what we may expect or ought to do. I think that it does.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Thomas Hardy believed that*
(*a*) our age is an age of freedom; (*b*) we can be optimistic about the growth of freedom; (*c*) patriotism promotes freedom; (*d*) the human race may be extinct before freedom reaches maturity.

_____ 2. *Necessary to any conduct of affairs is*
(*a*) intellectual tolerance; (*b*) a knowledge of science; (*c*) a knowledge of history; (*d*) great patience.

_____ 3. *The writer understands from political leaders that*
(*a*) there are situations in which hostilities cannot be negotiated; (*b*) the state will always persist; (*c*) the capitalistic and socialistic worlds may destroy each other and the whole world in nuclear warfare; (*d*) no social system is capable of destroying another completely.

_____ 4. *If the conflicts in which we live proceed as they did in the past*
(*a*) nationalism will be strengthened; (*b*) the human race is doomed; (*c*) we have reason for optimism; (*d*) differences in social systems will decline.

_____ 5. *David Hume showed that predictions of the future generally anticipate that*
(*a*) the future will resemble the past; (*b*) the future will differ from the past; (*c*) the future will improve upon the past; (*d*) there is no correlation between the past and the future.

_____ 6. *Such expectation, the author points out, is perhaps based upon*
(*a*) human nature; (*b*) intuition; (*c*) pessimism; (*d*) habit.

_____ 7. *The writer believes our political choices, though influenced by desires and social structure,*
(*a*) usually remain the same; (*b*) cannot remain the same; (*c*) are in some measure spontaneous and free; (*d*) are predetermined.

_____ 8. *So far mankind has shown insufficient willingness to use*
(*a*) its knowledge of society and human nature; (*b*) force; (*c*) trickery; (*d*) political systems.

_____ 9. *Advance of knowledge in one area*
(*a*) limits advance in other areas; (*b*) causes overemphasis in that area; (*c*) produces advance in other areas; (*d*) antagonizes students in other areas.

_____ 10. *The article is called "Hope" because the writer believes our descendants*
(*a*) will have developed a sound approach to the problems facing the world; (*b*) will be a superior race of beings; (*c*) will all be united in one social system; (*d*) will have a more scientific approach to government.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. Under the *incubus* of a financial depression people learn the value of having a regular job.
(*a*) threatening; (*b*) living conditions; (*c*) insecurity; (*d*) that which oppresses.

_____ 2. The *progeny* of famous people are not always successful.
(*a*) children; (*b*) parents; (*c*) sisters and brothers; (*d*) associates.

_____ **3.** The *odious* remarks went unheeded.
(*a*) silly; (*b*) inappropriate; (*c*) hateful; (*d*) encouraging.

_____ **4.** The detective continued to *stalk* the convict.
(*a*) excuse; (*b*) believe in; (*c*) pursue stealthily; (*d*) persecute.

_____ **5.** The pupils *contrived* to divert the attention of the teacher.
(*a*) managed; (*b*) hoped; (*c*) united, cooperated; (*d*) failed.

_____ **6.** The girl's actions *invoked* the anger of her parents.
(*a*) brought forth; (*b*) appeased; (*c*) soothed; (*d*) disregarded.

_____ **7.** The writer's *hyperbolical* expressions amused us.
(*a*) ungrammatical; (*b*) characterized by great exaggeration; (*c*) pertaining to higher mathematics; (*d*) full of error.

_____ **8.** A *necessitarian* philosophy leaves little room for extreme change in society.
(*a*) conservative; (*b*) believing that events must necessarily follow a fixed pattern of causes; (*c*) emphasizing simplicity in living; (*d*) dealing with reform.

_____ **9.** During the flood the people used *flails* to combat the rats.
(*a*) guns; (*b*) traps; (*c*) hand threshing instruments; (*d*) wooden mallets.

_____ **10.** The marriage was one that promised *felicity*.
(*a*) compatibility; (*b*) great happiness; (*c*) discord; (*d*) faithfulness.

What Do You Think?

Questions About the Story

1. What kind of life does the author imagine if some people should survive a nuclear war?
2. In "defense" of a system of government, man can now use a force capable of destroying all. Why is the word "defense" in quotes?
3. Some people predict that men will never learn to limit the severity of their struggles. What is the basis of the author's hope that this prediction will turn out to be erroneous?
4. The author points out that our knowledge of physical nature is much greater than our knowledge of society and human nature. What is the danger in this situation?
5. The author points out that habits formed before the nuclear age must be changed. What habits is he referring to?

Questions to Think About

6. The author apparently sees the scientific method as the answer to human vice and folly. Can you think of other methods that have been proposed, such as religious, economic, or political?
7. According to Thomas Hardy, our preoccupation with war keeps our age from being an age of freedom. Does Barrows Dunham agree?
8. The author makes a distinction between the strife of social systems and the strife of nations. What is the difference between the two?
9. In the past, conflicts have been allowed to proceed *à outrance* (to the utmost extremity). Why is it necessary to prevent them from doing so any more? Does the author see any hope that this might be achieved?
10. The author says, "We have no necessitarian ground for expecting events to repeat themselves." That is to say, it is not necessary that the future should be like the past. He points out, for example, that the danger of nuclear war never existed in the past. Can you think of other ways in which the present is unlike the past?

HAVE YOU SEEN THESE?

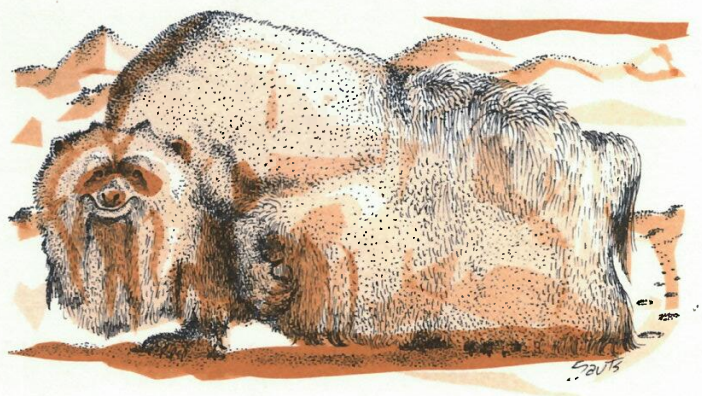
Mumford, Lewis.	*The Story of Utopias*
Russell, Bertrand.	*Has Man a Future?*
Skinner, B. F.	*Walden Two*

DGR-D

ESSAY 19

On the Track of Unknown Animals

Strange stories have been told of unusual animals unlike those anyone has ever seen. And the strangest thing about these stories is that some of them may turn out to be true.



NOWADAYS, TO SAY YOU BELIEVE that in some parts of the world there may be quite large animals unknown to science is tantamount to admitting that you are slightly weak-minded. Come back from a remote part of the world and report that you have seen something which does not fit in with any category of known animal from that area, and you are branded immediately as a drunkard or a liar—or preferably both. It seems to me a very odd attitude to adopt, when you consider the vast areas of the world that, although they may be adequately mapped, are inhabited only by a scattered handful of people, most of whom have little knowledge of, and little interest in, the local natural history. I am referring now, of course, to what are laughably called "reliable sources of information," i.e., white officials on the spot. The indigenous inhabitants are well known to be most unreliable, since they have spent their whole lives on the spot and know most of the local countryside intimately. The fact that the officials on the spot have generally very little time for observing the animal life around them, and are in most cases uninterested in natural history, is, I think, one of the strongest arguments in favor of finding unknown species.

I remember once in West Africa, after I had spent three or four months there collecting animals for zoos, I had my collection housed in a large marquee, and a local official paid me a visit to see the animals. I had at that time some 250 different kinds, and as I led him from cage to cage he became more and more amazed.

"I have spent twenty-five years on the coast," he said to me, "and I thought I knew it pretty well, but I have never seen any of these things before. They are all exceedingly rare."

Of course, the majority of the animals were not rare; some of them had been caught in fact within a couple of hundred yards of this official's bungalow. As he had never taken the trouble to look for them, he had never seen the creatures that inhabited his backyard in such quantities.

To say, therefore, that such a thing as a Nandi bear or an abominable snowman cannot possibly exist is an extraordinary attitude, and you feel that the people who adopt this argument would, on being presented with a hand-tame abominable snowman in a wrought-iron cage, remark—like the Irishman on seeing the giraffe for the first time—"I don't believe it."

In the last 150 years an astonishing number of large animals have come to light in the most odd

From the Introduction by Gerald Durrell to ON THE TRACK OF UNKNOWN ANIMALS by Bernard Heuvelmans. Reprinted by permission of Rupert Hart-Davis Limited.

places: the pygmy hippo, for example, in Liberia; and the okapi. This latter animal, incidentally, was known only as an extinct relative of the giraffe until it was discovered living and breeding in the Congo forests. In more recent years there was the discovery of the Congo peacock, the Indo-Chinese forest-ox, the Komodo dragon, and the king cheetah. This latter is, perhaps, the most surprising, since it was found in Rhodesia almost within a stone's throw of the capital of Salisbury, in an area that had been so well traversed by big-game hunters and zoologists that you would have thought nothing as large as this could have remained undiscovered so long. Most of these animals were known first from native reports about them, and, of course, in many cases the reports were disbelieved, since, as everyone knows, primitive tribesmen all over the world spend their spare time making up stories about animals in order to confuse and delude European zoologists.

It is curious how little faith is placed in a native report. The fact that, in the case of large predatory animals, the reports naturally might be highly colored and exaggerated is surely no reason for dismissing them out of hand. When I was collecting in the Cameroons once, I obtained some rather unusual forest tortoises and lavished upon them all the foods that are normally beloved of the tortoise family: fruit, succulent leaves, and occasional pieces of meat. To my extreme annoyance the tortoises refused to touch any of this food and grew thinner and thinner. An elderly native hunter one day, watching me trying to persuade the reptiles to eat, informed me, with ill-concealed amusement, that I was giving them the wrong thing. He went off into the forest and after some time returned carrying a calabash full of small white forest mushrooms. Before my disbelieving eyes he scattered these in front of the tortoises, and they fell upon them with avidity. Now, had he informed me that these creatures ate forest mushrooms, I would, I regret to admit, have dismissed it as just another native tale.

So the argument of the skeptics runs: native reports are unreliable, and in any case the country is so well traversed that how could any large unknown species escape observation. Of all the parts of the world where you would think this argument held good you could hardly pick two better places than Bermuda and New Zealand. You would imagine by now that both would have been pretty thoroughly explored and worked over by zoologists and ornithologists, and yet since the end of the war two supposedly extinct species have been rediscovered, in Bermuda the cahow and in New Zealand the notornis. When you think that these birds have been living and breeding in little pockets, as it were, under the very eyes of competent observers for so long without discovery, it is surely not straining credibility too far to imagine that in the vast, sparsely inhabited, or completely uninhabited areas of the world, such as the Congo forests, the great swamps of Africa, and Matto Grosso, the thick evergreen forest of Patagonia, or on the huge shining ramparts of the Himalayas, there may be found animals unknown to science.

The unfortunate, long-suffering sea serpent is an example. So much scorn and ridicule have been

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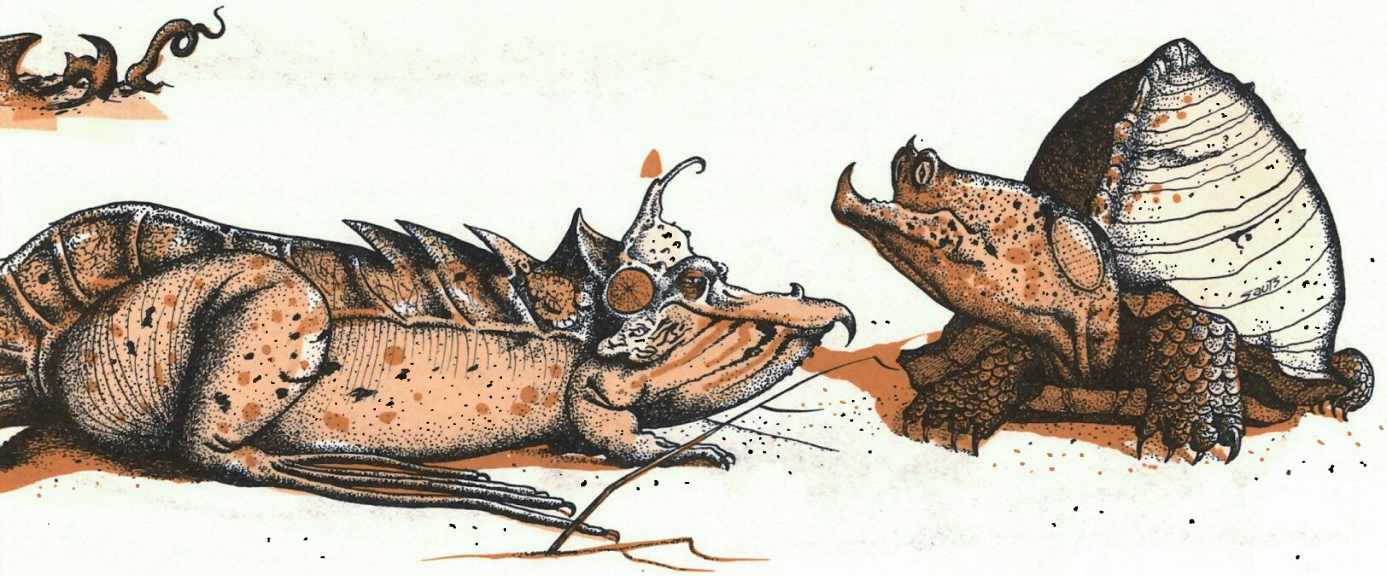

poured on the heads of those who stated in the past that they had seen curious monsters in the sea, that nowadays, if one hauled itself ashore on Brighton beach during August Bank holiday, you would probably have difficulty in obtaining twelve witnesses who would be willing to come forward and risk the storm of disbelief that would descend upon them. Why, the experts would cry, don't we see them more often if there are such things? Why have their dead bodies never washed up on shore? Of course, the reason we don't see them more often should become reasonably obvious to anyone who takes the trouble to glance inside a school atlas and work out the proportion of the world that is covered by sea and the proportion of the sea that is covered by regular shipping routes. As regards the sea serpent's corpse, one could point out that around the land masses of the world there is a fairly extensive shore line, most of it so sparsely inhabited that a couple of dozen sperm whales could lie and rot in the sun without even being noticed. I wonder what proportion of people (even interested naturalists) who have spent all their lives in Africa, have seen the corpse of an elephant that has died from natural causes? But the chief argument against the sea serpents appears to be that if they do exist they must of necessity be a form of "prehistoric monster." Why everyone should consider this so impossible, I have yet to discover. The crocodile and the tortoise have come down to us almost unchanged through millions of years. The tuatara of New Zealand is a living fossil, as also is the okapi. And it is difficult to deny the prehistoric qualities of the coelacanth.

Of course, the scientists want positive proof of the existence of these "mythical" creatures in the shape of skins and skulls, but they would make much better use of their energies in looking for them, rather than wasting their time desperately trying to disprove the few bits of evidence we have. It would be more to the point if they tried to obtain an abominable snowman, rather than trying to prove that he does not exist by the curious argument that his enormous footprints are created by a leaping monkey the size of a dog.

Up to now most zoologists have treated the whole subject of sea serpents, abominable snowmen, and similar creatures as something that is not quite nice. It is as though they feel there were some gigantic conspiracy afoot to undermine their ideas of what does and what does not exist in the world. This attitude has made it extremely difficult to get at the facts behind reports of these alleged creatures. Whether they exist or not, it is essential for someone to collect all the reports and sift them through for publication. In these days of high-speed travel the world has become a rather drab place from an explorer's point of view, so it is nice to think that in the few remaining inaccessible parts of the globe there may be animals unknown to science, awaiting discovery. It is pleasant to imagine that the grandeur of the Himalayas shelters an abominable snowman, or that in the swamps of Africa there may be scaly monsters sporting in the waters as their ancestors did millions of years ago, but it is to be hoped that they occasionally allow themselves to be discovered, if only to confound the skeptics.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The author believes that the discovery of large animals unknown to science is*
(*a*) impossible; (*b*) possible but not likely; (*c*) likely; (*d*) absurd.

_____ 2. *The author believes that white officials in foreign countries are usually*
(*a*) born naturalists; (*b*) uninterested in natural history; (*c*) forced by circumstances to become interested in natural history; (*d*) orchid growers.

_____ 3. *One reason many animals remain undiscovered by whites is that*
(*a*) whites refuse to believe what the natives tell them; (*b*) whites believe the natives too readily; (*c*) the natives never tell the whites anything; (*d*) natives lie.

_____ 4. *Native reports about predatory animals are usually*
(*a*) untrue; (*b*) exaggerated; (*c*) hushed up; (*d*) completely accurate.

_____ 5. *The author says, ". . . as everyone knows, primitive tribesmen all over the world spend their spare time making up stories about animals in order to confuse and delude European zoologists." This quotation can best be described as*
(*a*) slanderous; (*b*) factual; (*c*) satiric; (*d*) complimentary.

_____ 6. *The surprising thing about the discovery of the king cheetah is that it occurred*
(*a*) in the dark; (*b*) underground; (*c*) near a city; (*d*) in a zoo.

_____ 7. *Bermuda is a place where native stories of new species are particularly disbelieved, because*
(*a*) it is a tropical island; (*b*) it has little vegetation to conceal game; (*c*) it has been well traversed; (*d*) it never had many species of animal life.

_____ 8. *The author suggests that one reason sea monsters are never observed is that*
(*a*) they move too fast for the eye to focus on them; (*b*) they are invisible; (*c*) we are in too much of a hurry to notice them; (*d*) they live in parts of the sea where human beings seldom go.

_____ 9. *The author wishes some unknown animals would be discovered because*
(*a*) it would provide a new source of food; (*b*) it would help explain the origin of human life; (*c*) it would prove to skeptics that they are wrong; (*d*) it would give writers another source of material.

_____ 10. *You know from the article that the author has spent years in*
(*a*) collecting animals for zoos; (*b*) boatbuilding; (*c*) manufacturing; (*d*) making political campaigns.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. Passing the exam is *tantamount to* passing the course.
(*a*) better than; (*b*) opposite to; (*c*) equivalent to; (*d*) more fun than.

_____ 2. These animals are *indigenous* to North America.
(*a*) native; (*b*) unknown; (*c*) rare; (*d*) foreign.

_____ 3. Members of the club like to *delude* outsiders.
(*a*) mislead; (*b*) praise; (*c*) encourage; (*d*) invite.

_____ 4. The animals refused the food that was *lavished* upon them.
(*a*) thrown; (*b*) poured; (*c*) wished; (*d*) bestowed generously.

_____ 5. After our long trip we enjoyed the *succulent* fruit.
(*a*) ripe; (*b*) sweet; (*c*) juicy; (*d*) tangy.

_____ 6. The tortoises ate the mushrooms with *avidity*.
(*a*) distaste; (*b*) sauce; (*c*) greediness; (*d*) anger.

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_____ 7. It takes special courage to address an audience of *skeptics.*
(*a*) children; (*b*) adults; (*c*) addicts; (*d*) doubters.

_____ 8. The existence of the *abominable* snowman has not been proved.
(*a*) invisible; (*b*) disagreeable; (*c*) irresistible; (*d*) talkative.

_____ 9. Its existence has been *alleged.*
(*a*) denied; (*b*) disproved; (*c*) said to be true but not proved; (*d*) proved to be true.

_____ 10. It is fun to *confound* people who are too sure of themselves.
(*a*) reassure; (*b*) embarrass; (*c*) defeat; (*d*) confuse.

What Do You Think?

Questions About the Story

1. What is the principal reason that foreign administrators do not know of animals rather common in their area?
2. Where does the author believe unknown animals are most likely to be discovered?
3. One reason the author believes that sea serpents might exist is the fact that tortoises and crocodiles exist. What is the basis of his argument?
4. Some people believe that a monster called the abominable snowman exists in the Himalayas. No one has ever seen him, but footprints have been discovered that could be his. How do nonbelievers account for these footprints?
5. A Cameroons native once fed the author's tortoises some white mushrooms. How did this change the author's ideas about tortoises? about natives?

Questions to Think About

6. Would your word be reliable as to the kinds of wild animals living in your area? How might you extend your knowledge in this respect?
7. Are you in favor of catching wild beasts, birds, insects, reptiles, and caging them in zoos or other animal repositories? Why or why not? Do you yourself enjoy visiting zoos?
8. How has it happened that the carrier pigeon, the great auk, and other animals and birds have become extinct within the past few hundred years? Was this result inevitable? Are there other creatures that you can name which face the same fate?
9. The author points out that a large proportion of the earth is covered by sea and only a small proportion of the sea is covered by regular shipping routes. What does this suggest about the extent of our knowledge of the world?
10. Note that the author does not claim that such creatures as sea monsters actually exist, only that we should admit the possibility. Why is this an important distinction to make?

HAVE YOU SEEN THESE?

Carthy, J. D.	*Animals and Their Ways*
Lewinsohn, Richard.	*Animals, Men, and Myths*
Orr, R. I.	*The Animal Kingdom*

ESSAY 20

Territory

Territorial disputes have always been part of man's history. Robert Ardrey claims they arise from a drive as ancient and irresistible as the will to survive.

A TERRITORY IS AN AREA of space, whether of water or earth or air, which an animal or group of animals defends as an exclusive preserve. The word is also used to describe the inward compulsion in animate beings to possess and defend such a space. A territorial species of animal, therefore, is one in which all males, and sometimes females too, bear an inherent drive to gain and defend an exclusive property.

In most but not all territorial species, defense is directed only against fellow members of the kind. A squirrel does not regard a mouse as a trespasser. In most but not all territorial species—not in chameleons, for example—the female is sexually unresponsive to an unpropertied male. As a general pattern of behavior, in territorial species the competition between males which we formerly believed was one for the possession of females is in truth for possession of property.

We may also say that in all territorial species, without exception, possession of a territory lends enhanced energy to the proprietor. Students of animal behavior cannot agree as to why this should be, but the challenger is almost invariably defeated, the intruder expelled. In part, there seems some mysterious flow of energy and resolve which invests a proprietor on his home grounds. But likewise, so marked is the inhibition lying on the intruder, so evident his sense of trespass, we may be permitted to wonder if in all territorial species there does not exist, more profound than simple learning, some universal recognition of territorial rights.

The concept of territory as a genetically determined form of behavior in many species is today accepted beyond question in the biological sciences. But so recently have our observations been made and our conclusions formed that we have yet to explore the implications of territory in our estimates of man. Is *Homo sapiens* a territorial species? Do we stake out property, chase off trespassers, defend our countries because we are sapient or because we are animals? Because we choose or because we must? Do certain laws of territorial behavior apply as rigorously in the affairs of men as in the affairs of chipmunks?

How recently our information about animal territory has come to us is very well illustrated by reflections recorded only thirty years ago by the anthropologist Julian H. Steward, now of the University of Illinois. "Why are human beings the only animals having landowning groups?" he wondered. And he brought together observations of twenty-four different hunting peoples so primitive that their ways differ little, in all probability, from the ways of paleolithic man. Their homes

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were isolated and far-spread—in Philippine and Congo forests, in Tasmania and Tierra del Fuego, in Canada's Mackenzie basin, in the Indian Ocean's Andaman Islands, in southwestern Africa's Kalahari Desert. So remote were they from each other that there seemed small likelihood that any one could have learned its ways from others. Yet all formed social bands occupying exclusive, permanent domains.

How could it be that such a number of peoples in such varying environments so remote from each other should all form similar social groups based on what would seem to be a human invention, the ownership of land? Steward came to a variety of conclusions, but one line of speculation was denied him. Even in 1936 he could not know that his assumption was false, since many animals form landowning groups. Lions, eagles, wolves, great-horned owls, are all hunters, and all guard exclusive hunting territories. The lions and wolves, besides, hunt in cooperative prides and packs differing little from the bands of primitive man. Ownership of land is scarcely a human invention, as our territorial propensity is something less than a human distinction.

Man, I shall attempt to demonstrate in this inquiry, is as much a territorial animal as is a mockingbird singing in the clear California night. We act as we do for reasons of our evolutionary past, not our cultural present, and our behavior is as much a mark of our species as is the shape of a human thigh bone or the configuration of nerves in a corner of the human brain. If we defend the title to our land or the sovereignty of our country, we do it for reasons no different, no less innate, no less ineradicable, than do lower animals. The dog barking at you from behind his master's fence acts from a motive indistinguishable from that of his master when the fence was built.

Neither are men and dogs and mockingbirds uncommon creatures in the natural world. Ring-tailed lemurs and great-crested grebes, prairie dogs, robins, tigers, muskrats, meadow warblers and Atlantic salmon, fence lizards, flat lizards, three-spined sticklebacks, nightingales and Norway rats, herring gulls and callicebus monkeys—all of us will give everything we are for a place of our own. Territory, in the evolving world of animals, is a force perhaps older than sex.

This is information which failed to enter your education and mine because it had not yet come to light. It is information which yet fails to enter our children's textbooks or the processes of our own thought, through nothing but neglect. To me, this neglect seems a luxury which we cannot afford. Were we in a position to regard our knowledge of man as adequate in our negotiations with the human circumstance, and to look with satisfaction on our successful treatment of such human

maladies as crime and war, racial antagonisms and social loneliness, then we might embrace the world of the animal simply to enjoy its intrinsic fascinations. But I find no evidence to support such self-satisfaction.

If, as I believe, man's innumerable territorial expressions are human responses to an imperative lying with equal force on mockingbirds and men, then human self-estimate is due for radical revision. We acknowledge a few such almighty forces, but very few: the will to survive, the sexual impulse, the tie, perhaps, between mother and infant. It has been our inadequate knowledge of the natural world, I suggest, that has led us to look no further. And it may come to us as the strangest of thoughts that the bond between a man and the soil he walks on should be more powerful than his bond with a woman. Even so, in a rough, preliminary way we may test the supposition with a single question: How many men have you known of, in your lifetime, who died for their country? And how many for a woman?

Any force which may command us to act in opposition to the will to survive is a force to be inspected, at such a moment of history as ours, with the benefit of other than obsolete information.

I regard the territorial imperative as no less essential to the existence of contemporary man than it was to those bands of small-brained protomen on the high African savanna millions of years ago. I see it as a force shaping our lives in countless unexpected ways, threatening our existence only to the degree that we fail to understand it.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *The greatest competition among males is for*
(*a*) possession of females; (*b*) possession of property; (*c*) status in the group; (*d*) dominance of the group.

_____ **2.** *The invader of property rights*
(*a*) almost always wins; (*b*) is almost always defeated; (*c*) possesses greater energy than the proprietor; (*d*) is almost always the dominant personality.

_____ **3.** *Ownership of land is*
(*a*) a human invention; (*b*) of fairly recent origin; (*c*) practiced by animals as well as man; (*d*) unheard of in most of the world.

_____ **4.** *Man acts as he does in regard to land ownership because of his*
(*a*) evolutionary past; (*b*) cultural present; (*c*) need for self-preservation; (*d*) acquired behavior patterns.

_____ **5.** *A dog barking behind a fence acts from the same motives as*
(*a*) a squirrel that buries acorns; (*b*) a man who builds a fence; (*c*) a chameleon that changes colors; (*d*) a cat that chases mice.

_____ **6.** *The drive to possess territory is a force perhaps older and greater than*
(*a*) the will to survive; (*b*) the sexual impulse; (*c*) parental love; (*d*) all of the aforementioned.

_____ **7.** *Our inadequate knowledge of the natural world*
(*a*) has led to inadequate solutions of present social problems; (*b*) has caused great loss of animal life; (*c*) has now been completely overcome; (*d*) is not a cause for concern.

_____ **8.** *In all territorial species defense is directed*
(*a*) against all trespassers; (*b*) only against less powerful animals; (*c*) only against fellow members of the species; (*d*) against any unlike species.

_____ **9.** *According to this writer, the territorial imperative*
(*a*) today has little social significance; (*b*) applies to many animals and birds; (*c*) is gradually losing its force; (*d*) is confined only to well-developed human cultures.

DGR-D

_____ **10.** *The author's major purpose in this account is to show how*
(*a*) primitive some of man's actions can be in the light of his knowledge and mistakes; (*b*) absurd his activities are when viewed from the historical perspective; (*c*) basic is the urge to acquire and protect one's area of space; (*d*) animals, birds, rats, snakes, all ignore sex at frequent intervals.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** The author believes the drive to gain and defend territory is *inherent.*
(*a*) evil; (*b*) inborn; (*c*) inherited; (*d*) unreal.

_____ **2.** Considering the state of the world, one wonders at times whether man is a *sapient* being.
(*a*) trustworthy; (*b*) wise; (*c*) having a desire to fight; (*d*) social.

_____ **3.** The settler viewed his *domain* with satisfaction.
(*a*) land owned completely and absolutely; (*b*) stock; (*c*) land, tilled and untilled; (*d*) farm buildings.

_____ **4.** The congressman had a *propensity* for always saying the wrong thing.
(*a*) weakness; (*b*) reputation; (*c*) fault; (*d*) natural inclination.

_____ **5.** All creatures have an *innate* desire to live.
(*a*) inborn; (*b*) intense; (*c*) pretended; (*d*) unconscious.

_____ **6.** The ink stain was *ineradicable.*
(*a*) faint; (*b*) easily removed; (*c*) impossible to remove; (*d*) imaginary.

_____ **7.** Some *maladies* seem to persist in spite of all efforts to correct them.
(*a*) bad habits; (*b*) unintelligent programs; (*c*) unwholesome conditions; (*d*) resistance to change.

_____ **8.** We enjoy the animal world for its *intrinsic* interest.
(*a*) arising from its nature; (*b*) contradictory; (*c*) unusual; (*d*) false.

_____ **9.** Our vacation plans caused *innumerable* problems.
(*a*) few; (*b*) unpleasant; (*c*) more than could be counted; (*d*) easily handled.

_____ **10.** The author regards the desire for territory as an *imperative.*
(*a*) illusion; (*b*) urge so great that it cannot be resisted; (*c*) unnatural feeling; (*d*) urge to give orders.

What Do You Think?

Questions About the Story

1. What is the author's definition of territory?
2. Why doesn't a squirrel regard a mouse as a trespasser?
3. In nearly all struggles for territory, the intruder is expelled. What possibility does the author suggest to explain this?
4. The author quotes a study made of isolated primitive hunting tribes. What is so important about the fact that the tribes were remote from each other?
5. What importance does the author put on the fact that paleolithic men—men who lived in the Stone Age—had much the same attitude toward territory as we do?

Questions to Think About

6. The author points out many ways in which men and animals are similar in their attitude toward territory. Can you think of any differences that he doesn't mention? For example, do animals, like men, maintain possession of territory they cannot use? Can they hold two or more pieces of territory in separate areas? Can offspring inherit territory from their parents?

7. Some people claim that ownership of land is an unnatural, human invention, others that it is part of our nature. Which does the author believe? Do you agree or disagree? Give reasons.
8. Ardrey's mention of the "proto-men on the high African savanna" refers to an earlier chapter in the book from which this selection was taken. He regards them as "proto-men," that is, the first men, because they were the first to use weapons to defend their territory. Compare this theory with others you have heard concerning the origins of the human race.
9. Ardrey points out that many men have died for their country, few for a woman. Is this a strong argument for his belief that the bond between man and the soil is greater than the bond between man and woman? Could you agree with him?
10. Everyone agrees that the will to survive and the sexual impulse are strong forces that determine human behavior. Ardrey suggests that the tie between mother and infant might perhaps be included and that the tie between man and the soil should certainly be included. How would you rank these four basic drives? Would you include any others?

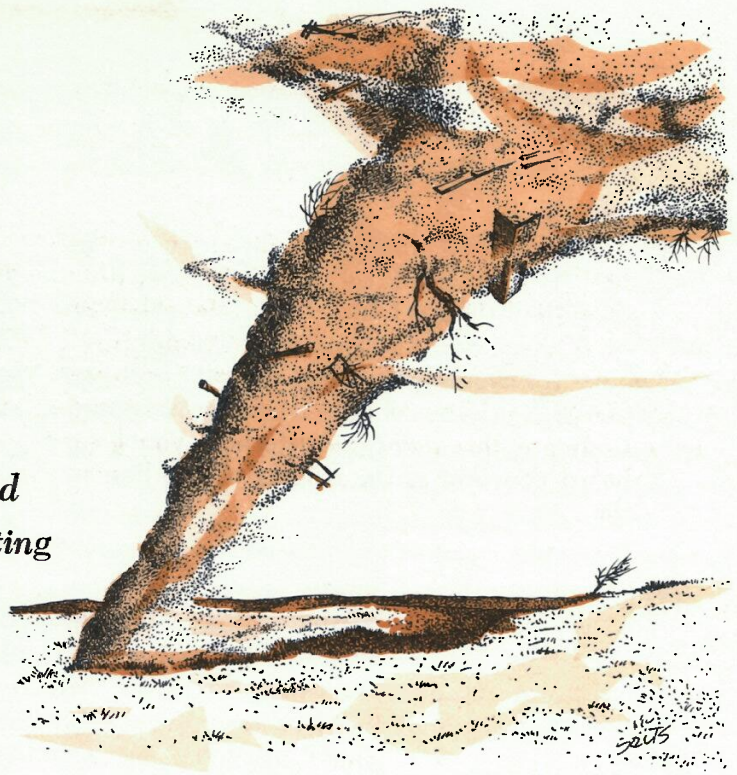
HAVE YOU SEEN THESE?

Ardrey, Robert.	*African Genesis*
Carthy, J. D.	*Animals and Their Ways* (7–12)
Mead, Margaret.	*People and Places*

DGR-D

ESSAY 21

The Tornado



Tornadoes are a particular kind of land storm which wreak swift and devastating havoc. No one has yet been able to determine their cause.

OF ALL WEATHER PHENOMENA the most extraordinary is a tornado—the terrifying whirlwind that descends from giant thunderstorms. In itself, it is small. In contrast with those huge rotating storms, typhoons and hurricanes, its diameter is only hundreds of feet, whereas theirs is measured in hundreds of thousands. But in its brief lifetime, seldom more than an hour, the tornado demonstrates that it is unquestionably the most violent of all winds.

We now have some clues as to why this is so and as to what produces a tornado in the first place. But we are sadly lacking in some of the more fundamental facts, and scientists continue to work with little more than guesses. This is why the best experts on tornadoes are the few eyewitnesses who have seen them close up and have lived to tell the tale.

The family of rotational winds has members ranging in size from the tiny dust devil to the giant winter storm that covers as much as half a continent. The tornado is one of the smaller members, and unlike some fairly energetic dust devils and mild waterspouts, which can form during fair weather, it apparently builds up only during a severe thunderstorm. Fortunately, statistics show that only about one out of a thousand thunderstorms breeds a tornado.

Even before the funnel-shaped vortex makes its appearance, a swirling can be seen in the base of the storm cloud. Here, rising air is forming the tornado. As the swirl increases in size and speed, the funnel drops out of the cloud like an elephant's trunk reaching groundward. At times, instead of reaching that far, it pulls back into the cloud. Now it is a hazard only to aircraft.

If it does near the ground, the disturbance raises a dense cloud of dust. Around this cloud, observers often report seeing a flock of birds circling the funnel. Actually, of course, the "birds" are roofs, bits and pieces of buildings, and other debris traveling in the whirlwind. It is reassuring to know, however, that damage is mainly limited to the path of the funnel. A house may be totally destroyed while neighboring buildings off to one side or the other may escape unscathed.

Although twisters are known to accompany thunderstorms in the tropics, they are more likely to occur in the temperate zones, probably because these provide the greatest temperature contrasts and consequently the most severe thunderstorms when the warm and cold air masses come together. The temperature-contrast situation also explains why tornado-producing thunderstorms

From "Inside the Tornado" by Bernard Vonnegut from NATURAL HISTORY, April 1968, © 1968. Reprinted by permission of the publisher.

are unlikely in winter. The central part of the United States has the dubious honor of having tornadoes most often. Thunderstorms here, especially in the spring, are also unusually intense. The tornado season begins in February in the Gulf States, moving north in spring and summer.

Most tornadoes form in the daytime—in mid-afternoon when solar energy has heated air to its maximum for the day. But they can also occur at night. Whatever the hour, the funnel rarely pauses. It usually moves with the velocity of its mother cloud—from as slowly as a man walks to as much as 70 miles per hour. Generally, its havoc at any one place occurs in a minute or less; sometimes in an incredibly brief few seconds.

Because we know definitely that extensive mountains and bodies of water affect the movement of storms, we guess that these also influence the paths of tornadoes. One idea is that they follow river valleys and avoid high hills, but we know of tornadoes that moved over mountains as well as water. When the twister crosses a stream or pond it has sometimes been seen to suck the water dry. Over larger bodies of water it becomes an unusually vigorous waterspout. Conversely, a strong waterspout passing over land becomes a tornado.

It is not always easy to track a tornado accurately by its path of damage. For instance, the havoc may actually have come from one or more tornadoes closely following one another. Furthermore, the funnel may descend, then rise where it does little or no harm, then descend again. Nor can we always count on the path totaling only a few miles. Sometimes, as with the famous tri-state (Missouri, Illinois, Indiana) tornado of 1925, destruction may extend hundreds of miles. Here, too, multiple tornadoes were probably involved.

And what about hazards to aviation? There are several accounts of airplanes and even gliders that have come through dust devils with no more than a severe jolt. But a successful airplane flight through the tornado funnel is unlikely—it would probably tear even the stoutest craft apart. Jim Cook, a weather research pilot with many hundreds of hours of flying time in and around severe storms, echoes a common sentiment when he says, "The way to practice for flying through tornadoes is to fly through mountains."

The threat from tornadoes has diminished somewhat, thanks to several developments. After a destructive twister hit Tinker Air Force Base, near Oklahoma City, two Air Weather Service officers, E. J. Fawbush and R. C. Miller, began analyzing data from many such events. They finally perceived a special, rather complicated set of circumstances that included an intruding "tongue" of warm, moist air in the lower part of the atmosphere, dry air above it, and at a higher altitude a strong wind called the jet stream. This combination often creates the extraordinarily severe thunderstorm that breeds a twister. The new prediction idea isn't infallible, but it has worked most of the time and was an enormous step forward. Before long the U. S. Weather Bureau, following this exciting lead, was routinely forecasting the probability of tornadoes.

Another important advance uses radar for early warning and to pinpoint the tornado's location. Besides giving a maplike picture showing storm activity over a radius of several hundred miles, it indicates the height of clouds in the storm system. Tornadoes seldom come from ordinary thunderstorms—those less than eight miles high. The probability increases, radar operators have learned, when the clouds build to ten or twelve miles, penetrating well into the stratosphere. In addition, radar may show what is perhaps an indicator of the tornado itself—a small hooklike echo on the edge of the storm system. This clue can indicate the tornado's probable course.

Another warning method came from what almost everybody who listens to an ordinary AM radio set knows—thunderstorms bring static. Each lightning flash behaves like a powerful transmitter. In ordinary thunderstorms each discharge of lightning produces bursts of noise, at a rate of only about ten per minute. But from tornado producers the electrical noise is almost continuous, easily imagined to sound like gravel pouring onto a sheetmetal roof. People in tornado country have used such static as a warning of trouble.

Also helpful is modern society's network of high-speed communications. The new tornado is usually spotted promptly by amateur or professional weather observers, often also by state police or civil defense networks. Broadcasters can then interrupt their programs with warnings to people in threatened areas. This may not do much to reduce property damage, but today's forecasts

DGR-D

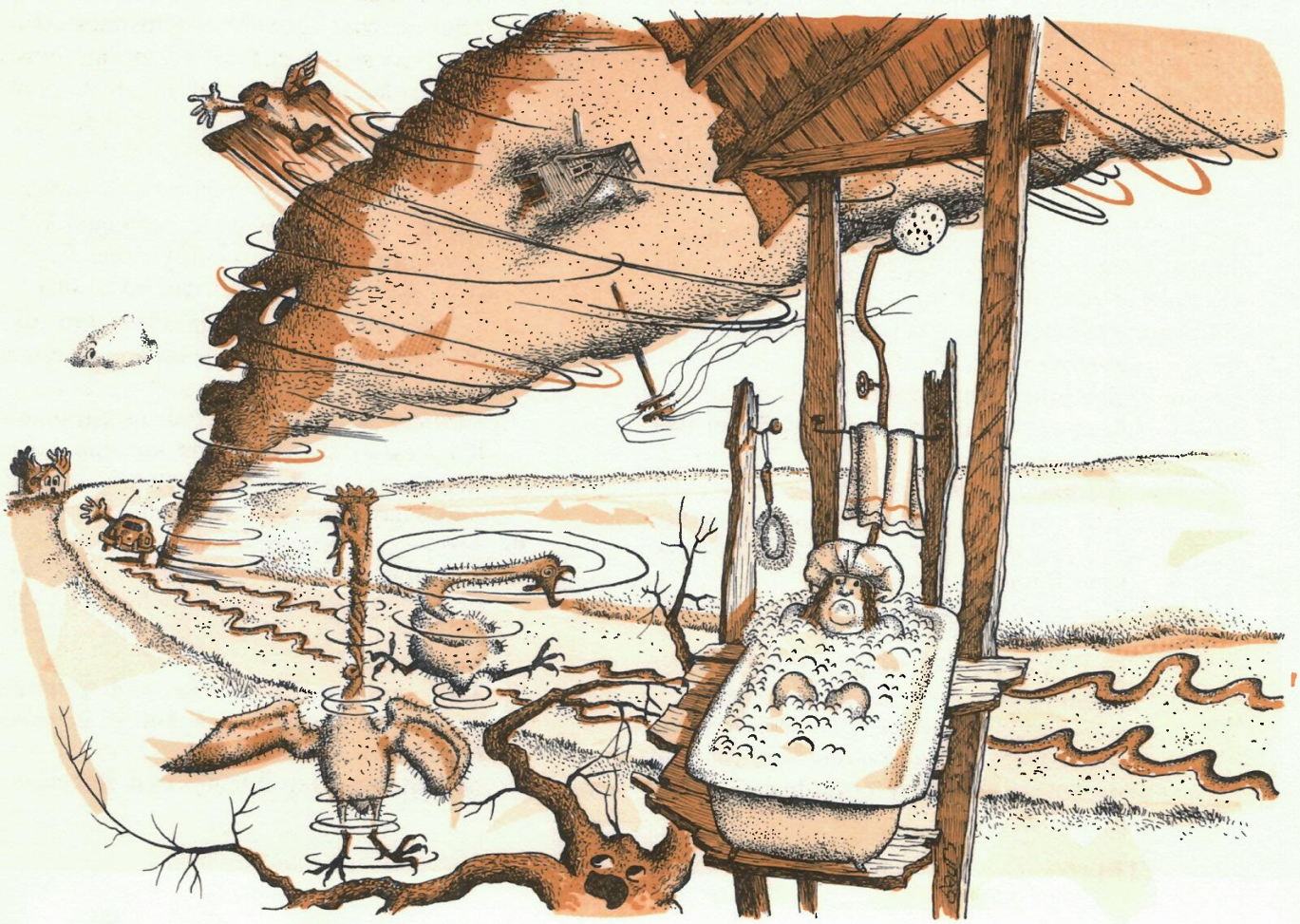
and warnings certainly give people time to take proper precautions, thereby greatly reducing the annual toll of deaths and injuries.

People who have experienced a tornado often say its approach is preceded by a hot, humid situation with scarcely any wind. Sometimes they see the swirling at the bottom of the storm cloud. Other times, two slowly rotating clouds may be slowly approaching each other. Most accounts mention frightening noise as the funnel forms and begins approaching. In Colonial days, observers likened the roar to that of carriages rolling rapidly over rough cobblestones. In our times most analogies favor a squadron of low-flying jet planes.

In any case, the roar comes not only through the atmosphere but through the ground—explaining why an earthquake-like vibration is mentioned by observers who were near the tornado path. The roar probably is related to that produced by hurricanes and typhoons. But observers sometimes report a puzzling sound "like the humming of a million bees," apparently peculiar to the approaching tornado. Then, when it strikes, people who are very near often hear what sounds like the explosion of a large bomb.

The bomb analogy is apt. After the tornado has passed, the landscape looks as if it had received a saturation bombing attack. Roofs are torn off, buildings are ripped open, houses are left askew on their foundations, and some have disappeared, leaving only cellars or footings—even these may have vanished. Automobiles, airplanes, and house trailers have been picked up, carried away, then dropped and smashed like toys. Wire fencing is sometimes twisted into a rope or rolled into a wad. Railroad locomotives are blown off the tracks and overturned; the terrific force may even destroy the ground-hugging tracks.

In addition to feats of strength, there are the clever tricks, such as leaving a flock of chickens clucking in what seems astonishment at having been plucked of all their feathers. Other times the tornado simply throws things about—wrapping sheetmetal roofing tightly around power poles, using lengths of two-by-four lumber as spears that drive through buildings, farm animals, and, in one instance, the dual tires of a truck. Equally impressive, although more delicate, is the tornado's ability to use splinters or pieces of straw like nails and blast them deep into pieces of sound hardwood.



Vegetation, of course, is often entirely destroyed. Small shrubs and plants vanish, leaving bare earth or an excavation. The tornado can uproot trees as hurricanes frequently do, but it can also snap the trunk or twist it off like a stalk of celery.

In view of this ferocity it is understandable why the human toll is high, even though a tornado doesn't last long. On a global basis, it is estimated that hundreds of people are killed and thousands injured annually by tornadoes. Damage is on the order of a billion dollars.

The tornado's violence is so much greater than that of other storms that a fascinating question is raised: How fast is the wind in the funnel? No measurements have ever been taken there, for we have no instruments designed for wind speeds that high.

Scientists must rely on indirect estimates, based on damage done by the wind. One of the more reliable estimates was made by Dr. Edward Brooks, of Edgerton, Germeshausen, and Grier. He calculated that wind at almost 300 miles per hour was necessary to collapse high-tension cable towers during the devastating tornado that tore through Worcester, Massachusetts, in June 1953. Other scientists, feeling that this figure was too conservative, have speculated the speed may have reached 500 or 600 miles per hour, and some have even estimated speeds greater than that of sound!

Wind speed, however, is only part of a bigger question: What makes the twister?

The most widely accepted idea today is that the tornado results from the great temperature contrast between the warm, humid air in the lower levels of the atmosphere and the cold, dry air higher up: as the warm air rises into the cool air its moisture condenses, liberating heat and causing a swirling updraft of sufficient intensity to result in a tornado. But this explains the thundercloud better than the tornado that drops out of that cloud. By itself, the temperature-contrast idea does not seem to account for tornado velocities, or even winds less than half as fast. It also does not explain why only the largest, most vigorous thunderstorms breed tornadoes. Another idea attributes tornadoes to the falling of large hailstones, which are often observed in a tornado's vicinity. But most meteorologists find it hard to see how the hail could cause the tornado updraft; furthermore, tornadoes are not always associated with hail.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The diameter of a tornado can be measured in*
(*a*) hundreds of feet; (*b*) thousands of feet; (*c*) hundreds of thousands of feet; (*d*) no way.

_____ 2. *A tornado builds up during*
(*a*) any rain storm; (*b*) a hail storm; (*c*) any increase in air pressure; (*d*) severe thunderstorms.

_____ 3. *Tornadoes usually occur in temperate zones because*
(*a*) the greatest temperature contrasts occur here; (*b*) there is reduced air pressure in the tropics; (*c*) there is little wind in the arctic regions; (*d*) the temperatures are fairly even here.

_____ 4. *In the United States tornadoes occur most often in*
(*a*) the Northwest; (*b*) the South; (*c*) the Middle West; (*d*) the Northeast.

_____ 5. *Tornadoes usually occur in the midafternoon when*
(*a*) the air begins to cool; (*b*) the sun has heated the air to its maximum for the day; (*c*) the barometer is falling; (*d*) solar energy is reduced.

_____ 6. *Damage is usually limited to*
(*a*) the path of the funnel; (*b*) the place the tornado first touches; (*c*) the path of rising air; (*d*) the diameter of the tornado.

_____ 7. *The number of deaths and injuries caused by tornadoes is being reduced because of*
(*a*) increased publicity that has been

given to tornadoes; (*b*) improvement in high-speed communications; (*c*) better engineering in building; (*d*) increase in the number of people working for U. S. Weather Bureau.

8. *A sound peculiar to an approaching tornado is a*
(*a*) roar; (*b*) humming noise; (*c*) popping noise; (*d*) rumbling.

9. *We do not know the speed of the wind in the funnel of a tornado because*
(*a*) we have no instruments to measure wind speeds that high; (*b*) it is too dangerous to measure the speed; (*c*) no one can get close enough to measure the speed; (*d*) the speed is not significant.

10. *The main idea of this account is that*
(*a*) tornado destruction may be avoided with proper precautions and early warning; (*b*) we know a great deal about the effects of tornadoes but far less about the causes; (*c*) no one has yet been able to chart the course of tornadoes; (*d*) whatever the causes, we can see that tornadoes will never be brought fully under control.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

1. A *meteorologist* must constantly check his instruments.
(*a*) specialist on falling stars; (*b*) specialist in weather and weather forecasting; (*c*) one who studies tornadoes and hurricanes; (*d*) photographer of weather phenomena.

2. The *vortex* caused great clouds of dust to swirl across the field.
(*a*) wind; (*b*) whirlwind; (*c*) center; (*d*) speed.

3. The child seemed to be *unscathed* by the experience.
(*a*) not disturbed; (*b*) unhappy; (*c*) upset; (*d*) not harmed.

4. We were *dubious* about driving all night.
(*a*) doubtful; (*b*) unconcerned; (*c*) not afraid; (*d*) pleased.

5. The *havoc* caused by the storm could not be estimated.
(*a*) loss of life; (*b*) property loss; (c) wide and general destruction; (*d*) injuries.

6. *Debris* blocked the passage of the water.
(*a*) series of dams; (*b*) uprooted trees; (*c*) remains of something destroyed; (*d*) damaged houses.

7. The gambler thought he had an *infallible* system to use at the roulette table.
(*a*) winning; (*b*) incapable of error; (*c*) complicated; (*d*) new.

8. One finds few clouds in the *stratosphere*.
(*a*) atmosphere immediately above the earth; (*b*) layer of air where storms form; (*c*) layer of warm air; (*d*) upper portion of the atmosphere.

9. The *typhoon* destroyed many boats.
(*a*) tropical cyclone occurring in region of the China Sea; (*b*) thunderstorm occurring in the North Atlantic; (*c*) bomb explosion; (*d*) hailstorm.

10. The picture on the mantel is *askew*.
(*a*) cracked; (*b*) torn; (*c*) destroyed; (*d*) not straight.

What Do You Think?

Questions About the Story

1. How long does the usual tornado last?
2. How much success has been achieved in flying aircraft through tornadoes? Why?
3. What relationship is there between the height of the storm and the degree of power of the tornado?
4. What are the accompanying sounds that signify the tornado's approach?

5. What is the relation between hail and tornadic winds?

Questions to Think About

6. Why is it that typhoons and hurricanes may be more fully researched by scientists flying in planes than tornadoes?
7. What areas in the United States are traditionally in the path of tornadoes? How is this explained?
8. What is the difference between a typhoon and a hurricane?
9. It is observable that the circular motion of winds is characteristic of most catastrophic storms like tornadoes, hurricanes, and typhoons. Can this phenomenon be explained?
10. Much seems to be made among weather and storm specialists of the detection and analysis of prevailing winds. What are these and how may they be determined? What is their importance in weather forecasting?

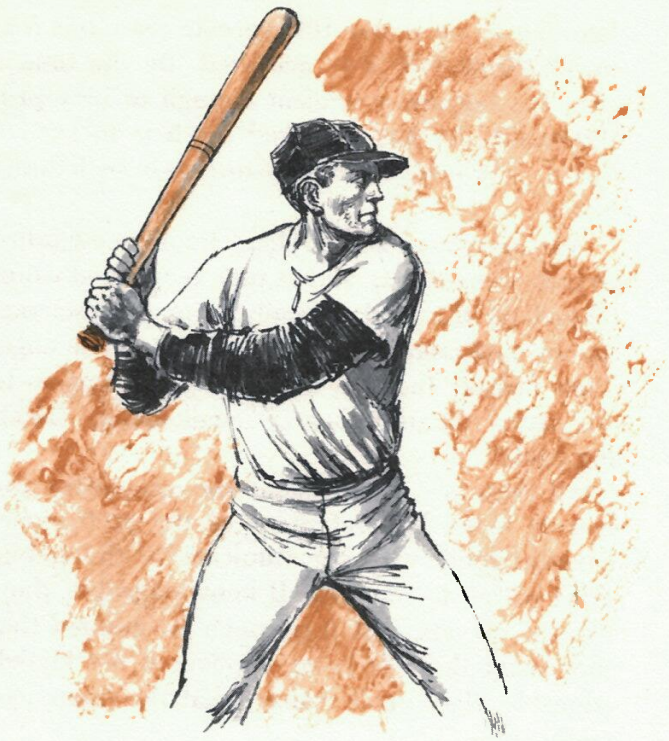
HAVE YOU SEEN THESE?

Battan, Louis J.	*The Nature of Violent Storms*
Conrad, Joseph.	*Typhoon and Other Tales*
McClement, Fred.	*Anvil of the Gods: Modern Airplanes Versus Violent Storms*

DGR-D

ESSAY 22

At Bat



This discussion of America's traditionally favorite sport may surprise you with what it reveals about a batter's feelings as he faces the ball.

FEAR IS THE FUNDAMENTAL FACTOR in hitting, and hitting the ball with the bat is the fundamental act of baseball.

The fear is simple and instinctive. If a baseball, thrown hard, hits any part of your body, it hurts. If it hits certain vulnerable areas, like elbows, wrists, or face, it can cause broken bones and other serious injuries. If it hits a particular area of an unprotected head, it can kill.

A thrown baseball, in short, is a missile, and an approaching missile generates a reflexive action: get out of the way.

This fact—and it is an unyielding fact that the reflex always exists in all humans—is the starting point for the game of baseball, and yet it is the fact least often mentioned by those who write about baseball.

All the tactics employed by pitchers and all the problems faced by batters are rooted in this reflex. Even historically, baseball evolved into recognizable form only when this fact was taken into account. In most primitive forms of the game, a runner between bases could be put out by being hit with a thrown ball. This meant that only a fairly soft ball could be used or the players would soon be maimed, and a soft ball cannot be hit very far or very fast. Only when the tag play, with the ball held in a fielder's hand, was substituted, did it become possible to use a ball that was hard enough to behave in a way familiar to us. There has been no basic change in the size, weight, or consistency of the ball since 1872.

The act of hitting, therefore, encompasses what seems like an emotional contradiction. It is simultaneously pleasurable and dangerous. The batter's primary desire is to hit the ball as hard as he can, and this requires "stepping into" the approaching ball with the rear foot very firmly planted. But self-preservation demands that the body move away from a ball that is going to hit it or that *seems* to be going to hit it.

This interplay between executing a productive swing and resisting the built-in desire to dodge is the reality of every time at bat.

And the tactical consequence is, at bottom, rudimentary: throw close, and drive the batter back; then throw over the outside part of the plate. Then, if you can alternate pitches that seem to be headed for the batter but aren't (curves), with pitches that have a straighter trajectory, you can keep the batter off balance most of the time.

Why, then, is there so little talk of fear? Why is this subject a sort of myth of omission?

One reason is that it is taken for granted. The process of becoming a capable batter begins with

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learning to overcome this specific fear—but it is never eliminated; it is mastered. By the time a man has become proficient enough to play professionally, he has mastered his fear to such a degree that he has nothing to discuss in such direct terms.

Another reason is that "fear" implies cowardice or lack of manliness, and as such is a loaded word. Therefore, the subject really is much discussed among professionals, but in circuitous language. They talk of "hanging in there," "standing up to the plate," "bearing down," "challenging," "fighting back."

All these are euphemisms for conquering the fear of being hit—but many of the professional eavesdroppers who communicate to the public don't bother to translate. If knowledgeable, they, like the players, take it so much for granted that they don't think of being explicit; if not knowledgeable, they don't realize what the references really are.

There are also deeper reasons for glossing over the naked truth. In all athletics, conquest of fear of pain is an essential element. One must learn to carry out the proper action *despite* the possibility of getting hurt. A professional football player, or boxer, or hockey player, isn't less susceptible to pain than other people; he doesn't hurt less; prick him and he bleeds. His special quality is that he is *willing* to endure the pain to gain his objective. It is true that he has conditioned himself physically to withstand some type of beating and strain—but the conditioning in itself involved self-inflicted pain.

It is no help, however, to remain conscious of the feeling of fear that one is trying to conquer. Very quickly, then, and very firmly over a long period of time, *awareness* of fear is pushed aside. A man doesn't go to bat saying to himself, This time I will not be afraid; he stopped thinking in such terms long ago. But the fact remains that he is, on the instinctive level, afraid, and how he performs in spite of this is the measure of his success.

So the participant has pushed the subject out of his conscious mind, while the spectator has either forgotten his own feelings or never experienced them.

But if it all begins with fear, it doesn't end there. That is merely the beginning.

The second fundamental fact about hitting is so self-evident that it is mentioned only as a cliché, when clichés are being derided. It's a round ball and a round bat.

Yet this unique problem in physics is what gives baseball its particular character. It doesn't come up in any other widely played game.

In all the tennis-family games (including squash and even handball), a moving ball is struck by some flat surface which is large in relation to the ball. In hockey, a sliding or rolling disk is hit or guided by a flat blade. A cricket bat has three plane surfaces (and the ball may be hit in any direction). In golf, the striking surface is flat and, what's more, the ball is stationary. Even in billiards (where the balls are stationary), the striking tip of the cue is relatively flat.

In all these other games, therefore, the margin for error is much greater than in baseball. A hockey or tennis shot can be reasonably effective even if the point of contact is not quite centered on the blade. But to hit a baseball into fair territory hard enough to have any reasonable chance of the ball falling safe, one must connect almost perfectly. A line drive can result only if the line from the center of the ball through the point of contact to the center of the bat cylinder is practically straight. The height of the area in which the bat and ball can meet squarely is something less than half an inch.

Consider the dimensions: a baseball's diameter is 2.868 inches; the bat's diameter, at its fattest part, cannot exceed 2.75 inches. A major-league fast ball can approach 100 miles an hour, which means that the distance from the pitcher's hand to home plate (less than 60 feet, since the ball is released in front of the rubber) is covered in something less than half a second.

To hit the ball, of course, the batter must begin swinging his bat before the ball arrives. In other words, he must decide on the basis of the first portion of the pitch's trajectory what its final path will be, and he has approximately one-quarter of one second in which to make his decision. Then he must start the bat, judge height, lateral placement, and velocity, adjust the swing, and make contact no more than a quarter of an inch above or below the center of the ball. And while doing all this, he must keep his body from flinching if the ball seems to be coming too close.

Put that way, hitting seems impossible. It would be impossible if it were a conscious process. By and large, it is trained reflex, the product of hundreds of thousands of swings taken from childhood on. But it is easy to see why the pitcher has so big an advantage, and why outstanding batters are so few, and why even the greatest of all never succeeded in hitting safely as much as 40 percent of the time. And that's why at major league levels, batting ability is considered an inborn gift.

"No batting coach," says Harry Walker, one of the best and most studious of all batting coaches, "can do anything to make a man a better hitter than he is. He may, once in a while, teach a man to overcome some basic flaw in his technique, a flaw which had been robbing him of the benefits of his natural ability. Mostly, though, all the coach can do is observe a man when he's hitting well, spot what he's doing differently when he's not hitting well, and get him back to his own correct groove as quickly as possible."

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The tactics used by a pitcher are based upon*
(*a*) the reflex actions of batters; (*b*) the variety of pitches; (*c*) knowing the habits of individual batters; (*d*) the cooperation of the catcher.

_____ 2. *In the old forms of baseball a runner between bases could be put out*
(*a*) only by a baseman; (*b*) only when tagged by a fielder; (*c*) by being hit with a thrown ball; (*d*) if held by the catcher at the plate.

_____ 3. *The hard ball was substituted for the soft ball*
(*a*) when players became more skillful;

(*b*) when the tag play became the way to put out a baserunner; (*c*) when fans demanded more hits; (*d*) when better ways were found to make baseballs.

4. *In all athletics an essential element is*
(*a*) a willingness to take orders; (*b*) modesty; (*c*) a degree of selfishness; (*d*) conquest of fear of pain.

5. *A unique feature of baseball is that*
(*a*) so much equipment is needed; (*b*) it requires a large playing field; (*c*) it uses a round ball and a round bat; (*d*) it is played mainly by professionals.

6. *To judge the path of the approaching ball the hitter has*
(*a*) about one quarter of one second; (*b*) one second; (*c*) three seconds; (*d*) one minute.

7. *Hitting a baseball by the batter is*
(*a*) a conscious process; (*b*) based upon chance; (*c*) a trained reflex; (*d*) something that can be learned by anyone.

8. *The greatest hitters hit safely*
(*a*) less than 40 percent of the time; (*b*) about 50 percent of the time; (*c*) about 80 percent of the time; (*d*) nearly all the time.

9. *The role of the batting coach is*
(*a*) to make all players good hitters; (*b*) to observe opposing pitchers and learn their style; (*c*) to study new techniques of batting; (*d*) to observe his hitters and get them back into their own correct groove when they are not doing well.

10. *The main purpose in this article is to*
(*a*) show how much pleasure the professional gets in exercising his skills; (*b*) analyze the fundamentals of the game and show how they influence every action on the field; (*c*) provide statistical evidence of the difficulties of being a great batter; (*d*) praise baseball above basketball, football, hockey, or any other major American sport for its extraordinary qualities.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

1. The scientists studied the *trajectory* of many missiles.
(*a*) wind resistance; (*b*) path traced; (*c*) curve made in space by a hurled body; (*d*) upward path.

2. The little boy took a *circuitous* path home.
(*a*) roundabout; (*b*) direct; (*c*) forbidden; (*d*) dangerous.

3. The statements made by the candidate put him in a *vulnerable* position.
(*a*) open to attack or damage; (*b*) enviable; (*c*) unattractive; (*d*) free from criticism.

4. The man had a *rudimentary* knowledge of first aid.
(*a*) practical; (*b*) pertaining to basic principles; (*c*) recently acquired; (*d*) acquired through education and experience.

5. Victorians were apt to speak in *euphemisms.*
(*a*) exaggerated expressions; (*b*) agreeable expressions substituted for the disagreeable; (*c*) extremely wordy language; (*d*) inaccuracies.

6. We asked for a more *explicit* explanation of the problem.
(*a*) lengthy; (*b*) general, broad; (*c*) helpful; (*d*) clear, fully developed.

7. The debater continued to *deride* his opponent.
(*a*) question; (*b*) refute; (*c*) ridicule; (*d*) upset.

8. The article lacked appeal because the writer used many *clichés.*
(*a*) ungrammatical expressions; (*b*) overworked, trite expressions; (*c*) words in bad taste; (*d*) foreign expressions.

9. The ball went in a *lateral* direction.
(*a*) toward the side; (*b*) upward; (*c*) straight ahead; (*d*) toward the ground.

10. The foreman said the cement was of the wrong *consistency.*
(*a*) weight; (*b*) composition; (*c*) type; (*d*) color.

DGR-D

What Do You Think?

Questions About the Story

1. The author speaks of the act of hitting as "an emotional contradiction." What does he mean by this?
2. Why does the author give exact figures on the area of the hitting surface of the bat and the rate at which a pitched ball travels? What are these figures? Are they likely to be exceeded or greatly altered as time goes on?
3. What are the pitcher's major tactics in facing the batter? How does the author of this article explain them?
4. The author describes the pitcher's technique as an attempt to keep the batter off balance. Would this technique work if the batter weren't afraid of the ball? For example, can a similar technique be used in ping-pong?
5. What does the author mean by speaking of some acts in sport as those of "trained reflex"? Give some examples that he doesn't mention.

Questions to Think About

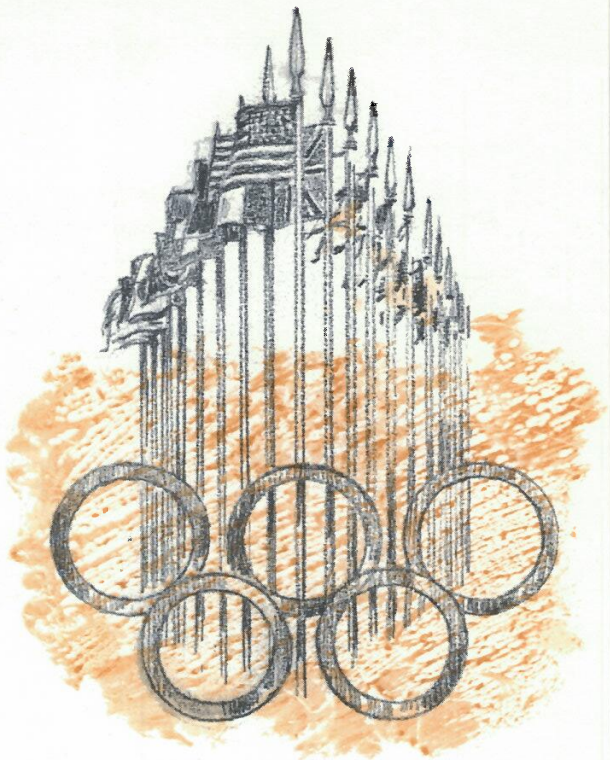
6. Fear is usually associated more with boxing, bullfighting, and football than with baseball. Were you surprised by the author's theory that fear is the starting point for the game of baseball? Do you agree?
7. The author mentions various phrases that refer to the player's fear of being hit. Are these or similar expressions used in other sports? Name some.
8. Except for athletes, most people do not keep themselves in good physical condition. What does the author mention in this article which might explain this fact?
9. Although an experienced player continues to feel fear, he stops being aware of his fear. What does this suggest about the meaning of courage?
10. How does the roundness of the ball and bat make baseball different from other sports?

HAVE YOU SEEN THESE?

Coover, Robert.	*The Universal Baseball Association, Inc.*
Kieran, John, and Daley, Arthur.	*The Story of the Olympic Games, 776* B.C. *to 1964*
Rickey, Branch, and Riger, Robert.	*The American Diamond: A Documentary of the Game of Baseball*

ESSAY 23

Sports



Sports are more than good recreation. They may also be a means of keeping peace in the world.

IT WAS PROBABLY in highly ritualized but still serious hostile fighting that sport had its origin. It can be defined as a specifically human form of non-hostile combat, governed by the strictest of culturally developed rules. Sport is not directly comparable to the fighting play of the higher vertebrates. The latter is never competitive, being essentially free from any appetitive or purposive tension. The enjoyable play of two dogs, however different in size and strength, is made possible only by the strict exclusion of all competitive elements. In sport, on the other hand, even in those kinds in which the enjoyment of skilled movements for their own sake predominates, as in skiing or skating, there always is a certain pride in doing it well, and there is no sport in which contests are not held. In this respect, human sport is more akin to serious fighting than animal play is; also, sport indubitably contains aggressive motivation, demonstrably absent in most animal play.

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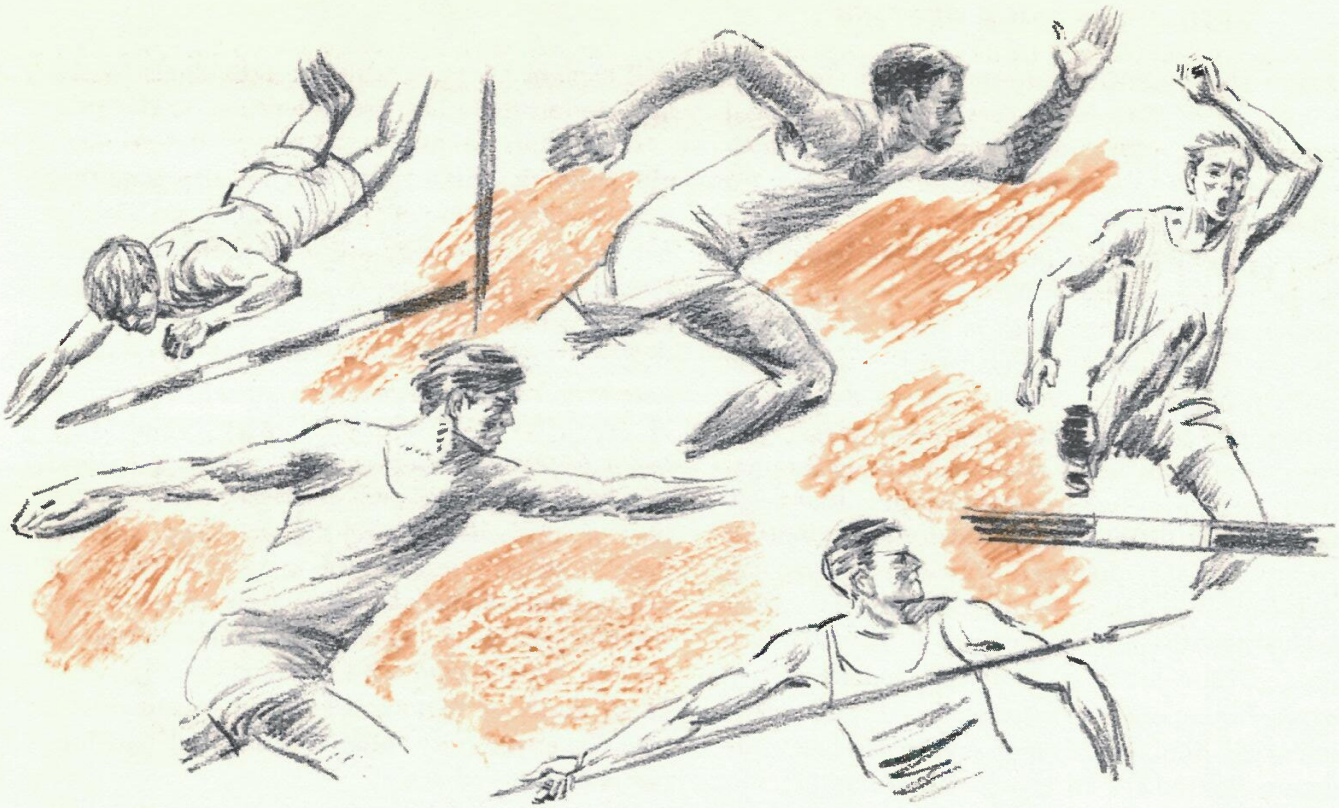
While some early forms of sport, like the jousting of medieval knights, may have had an appreciable influence on sexual selection, the main function of sport today lies in the cathartic discharge of aggressive urge; besides that, of course, it is of the greatest importance in keeping people healthy.

The value of sport, however, is much greater than that of a simple outlet of aggression in its coarser and more individualistic behavior patterns, such as pummeling a punchball. It educates man to a conscious and responsible control of his own fighting behavior. Few lapses of self-control are punished as immediately and severely as loss of temper during a boxing bout. More valuable still is the educational value of the restrictions imposed by the demands for fairness and chivalry which must be respected even in the face of the strongest aggression-eliciting stimuli.

The most important function of sport lies in furnishing a healthy safety valve for that most indispensable and, at the same time, most dangerous form of aggression—collective militant enthusiasm. The Olympic Games are virtually the only occasion when the anthem of one nation can be played without arousing any hostility against another. This is so because the sportsman's dedication to the international social norms of his

DGR-D



sport, to the ideals of chivalry and fair play, is equal to any national enthusiasm. The team spirit inherent in all international sport gives scope to a number of truly valuable patterns of social behavior which are essentially motivated by aggression and which, in all probability, evolved under the selection pressure of tribal warfare at the very dawn of culture. The noble warrior's typical virtues, such as his readiness to sacrifice himself in the service of a common cause, disciplined submission to the rank order of the group, mutual aid in the face of deadly danger, and above all, a superlatively strong bond of friendship between men, were obviously indispensable if a small tribe of the type we have to assume for early man was to survive in competition with others. All these virtues are still desirable in modern man and still command our instinctive respect. It is undeniable that there is no situation in which all these virtues shine so brilliantly as they do in war, a fact that is dangerously liable to convince quite excellent but naive people that war, after all, cannot be the absolutely abhorrent thing it really is.

Fortunately, there are other ways in which the above-mentioned, admittedly valuable virtues can be cultivated. The harder and more dangerous forms of sport, particularly those demanding the working together of large groups, such as mountain climbing, diving, offshore and ocean sailing, but also other dangerous undertakings, like polar expeditions and, above all, the exploration of space, all give scope for militant enthusiasm, allowing nations to fight each other in hard and dangerous competition without engendering national or political hatred. On the contrary, I am convinced that of all the people on the two sides of the great curtain, the space pilots are the least likely to hate each other. Like the late Erich von Holst, I believe that the tremendous and otherwise not quite explicable public interest in space flight arises from the subconscious realization that it helps to preserve peace. May it continue to do so!

Sporting contests between nations are beneficial not only because they provide an outlet for the collective militant enthusiasm of nations, but also because they have two other effects that counter the danger of war: they promote personal acquaintance between people of different nations or parties and they unite, in enthusiasm for a common cause, people who otherwise would have little in common. We must now discuss how these two measures against aggression work, and by what means they can be exploited to serve our purpose.

We can learn much from demagogues who

pursue the opposite purpose, namely to make peoples fight. They know very well that personal acquaintance, indeed every kind of brotherly feeling for the people to be attacked, constitutes a strong obstacle to aggression. Every militant ideology in history has propagated the belief that the members of the other party are not quite human, and every strategist is intent on preventing any "fraternization" between the soldiers in confronting trenches. Anonymity of the person to be attacked greatly facilitates the releasing of aggressive behavior. It is an observation familiar to anybody who has traveled in trains that well-bred people can behave atrociously toward strangers in the territorial defense of their compartment. When they discover that the intruder is an acquaintance, however casual, there is an amazing and ridiculous switch in their behavior from extreme rudeness to exaggerated and shamefaced politeness. Similarly, a naive person can feel quite genuine hatred for an anonymous group, against "the" Germans, "the" Catholic foreigners, etc., and may rail against them in public, but he will never dream of being so much as impolite when he comes face to face with an individual member. On closer acquaintance with one or more members of the abhorred group such a person will rarely revise his judgment on it as a whole, but will explain his sympathy for individuals by the assumption that they are exceptions to the rule.

If mere acquaintance has this remarkable and altogether desirable effect, it is not surprising that real friendships between individuals of different nationality or ideology are even more beneficial. No one is able to hate, wholeheartedly, a nation among whose numbers he has several friends. Being friends with a few "samples" of another people is enough to awaken a healthy mistrust of all those generalizations which brand "the" Russians, English, Germans, etc., with typical and usually hateful national characteristics. To the best of my belief, Walter Robert Corti was the first to put into practice the method of subduing international hatred by promoting international friendships. In his famous children's village in Trogen, Switzerland, children and young people of all kinds of nations are living together in a friendly community. May this attempt find imitators on a grand scale!

What is needed is the arousal of enthusiasm for causes that are commonly recognized as values of the highest order by all human beings, irrespective of their national, cultural, or political allegiances.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *Sports probably had their origin in*
(*a*) tribal games; (*b*) religious ritual; (*c*) imitation of animal play; (*d*) serious hostile fighting.

_____ **2.** *Sports differ from animal play in that*
(*a*) animal play never contains competitive elements; (*b*) animals are more aggressive; (*c*) human beings enjoy skill and movement for its own sake; (*d*) human beings are more aware of what they are doing.

_____ **3.** *According to this selection a great value of sport is that it*
(*a*) makes men more competitive; (*b*) emphasizes responsible control of behavior; (*c*) supplies careers for people with no other abilities; (*d*) promotes patriotism.

_____ **4.** *The Olympic Games illustrate that*
(*a*) dedication to the international social norms of a sport is equal to any national loyalty; (*b*) national barriers cannot be wiped out; (*c*) different nationalities will never understand each other; (*d*) few sportsmen can gracefully accept the success of another.

_____ **5.** *The most important function of sport is that it*
(*a*) gives spectators a thrill; (*b*) wipes out social distinctions; (*c*) furnishes a release for collective military enthusiasm; (*d*) furnishes an opportunity for personal sacrifice.

_____ 6. *Sports give nations a chance to*
(*a*) settle war debts; (*b*) fight each other without political hatred; (*c*) recruit potential officers; (*d*) provide work.

_____ 7. *Sporting contests among nations help preserve peace because they*
(*a*) promote the economy; (*b*) stimulate great accomplishment; (*c*) open frontiers of thought; (*d*) unite people who otherwise would have little in common.

_____ 8. *Personal acquaintanceship among nationalities*
(*a*) is a great obstacle to aggression; (*b*) has little political effect; (*c*) leads to greater aggression; (*d*) promotes greater nationalistic feeling.

_____ 9. *According to the author, people like each other better after they*
(*a*) fight each other; (*b*) eat together; (*c*) get to know each other; (*d*) learn each other's language.

_____ 10. *The main idea of this essay is that*
(*a*) sports are a cure-all for man's aggression; (*b*) man can get over his aggressiveness; (*c*) international enthusiasm for causes recognized as valuable will do most to preserve peace; (*d*) man will survive.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. A duel is a *ritualized* form of fighting.
(*a*) performed according to a set ceremony; (*b*) dangerous; (*c*) make-believe; (*d*) religious.

_____ 2. The President's announcement will *indubitably* cause great excitement.
(*a*) officially; (*b*) without a doubt; (*c*) probably; (*d*) temporarily.

_____ 3. Telling another person one's troubles has a *cathartic* effect.
(*a*) cleansing, purifying; (*b*) psychic; (*c*) satisfying; (*d*) beneficial.

_____ 4. The two boys were *pummeling* each other when I walked into the room.
(*a*) insulting; (*b*) beating; (*c*) shoving; (*d*) wrestling.

_____ 5. The question is *eliciting* no response.
(*a*) encouraging; (*b*) demanding; (*c*) bringing forth; (*d*) suppressing.

_____ 6. The idea of nuclear war is *abhorrent* to almost everyone.
(*a*) unimaginable; (*b*) detestable; (*c*) inconceivable; (*d*) fearful.

_____ 7. Let's try to settle our differences without *engendering* national hatred.
(*a*) increasing; (*b*) eliminating; (*c*) decreasing; (*d*) bringing about.

_____ 8. Knowledge of a man's past makes his present behavior *explicable*.
(*a*) peculiar; (*b*) inevitable; (*c*) explainable; (*d*) unbelievable.

_____ 9. Grandfather thinks that every member of Congress is a *demagogue*.
(*a*) liar and cheat; (*b*) leader who makes false promises to gain power; (*c*) able and honest legislator; (*d*) talkative politician.

_____ 10. Candidates for political office *rail* against the views of their opponents.
(*a*) speak abusively; (*b*) compete; (*c*) shout; (*d*) argue.

What Do You Think?

Questions About the Story

1. How does the play of animals differ from human sport?
2. Lorenz is aware of the danger of military aggression but calls it indispensable. Some militant groups seem unaware of its danger; some peace groups do not see it as indispensable. Does this article offer any hope of reconciling the two extremes?

3. Many people fear that international competition for control of outer space is a buildup for war, yet Lorenz believes that space flight helps to preserve peace. Are there features in the space program that he hasn't considered in this article? What does he consider the space program's chief contribution to peace?
4. Lorenz points out that the more people of two countries know each other, the less likely they are to want to go to war. What means might be arranged for the citizens of apparently unfriendly countries to get to know each other?
5. Lorenz points out that people who are rude to each other in public often change their attitude when they discover they have met before. Have you had similar experiences?

Questions to Think About

6. The author points out that contests are held in all sports. Can you think of some activities you enjoy in which contests are not held? Do you enjoy them as much as sports?
7. One of the main functions of sport is to give people an outlet for their aggression. Does sport have this function for you? For example, can you think of a time when anger or irritation seemed to have disappeared after you had engaged in some sport?
8. The author regards training in self-control as one of the main contributions of sport. Yet brawls often do break out among baseball players, hockey players, and other athletes. Does this weaken Lorenz's theory in your point of view? Give reasons for your opinion.
9. International sports contests bring people together who might not otherwise know each other and give them an interest in common. Does his happen on a smaller scale in competition between high schools? Give an example.
10. The concluding statement concerns the arousing of enthusiasms for causes recognized as highly valuable by all human beings. What causes would you suggest for this purpose?

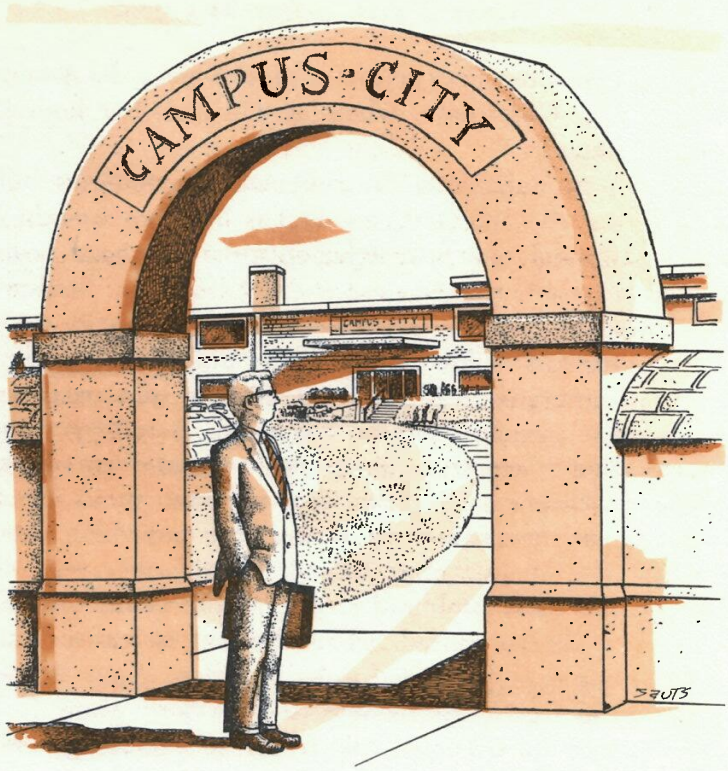
HAVE YOU SEEN THESE?

Harbin, Elvin C.	*Games of Many Nations*
Menke, Frank G.	*The New Encyclopedia of Sports*
Umminger, Walter.	*Supermen, Heroes, and Gods: The Story of Sport Through the Ages*

DGR-D

ESSAY 24

The Campus City



Some people believe that today the atmosphere of a college campus is a more important influence on the student than the subjects taught or the books read.

FROM THE ROAD the Campus City resembles an industrial park humming with wartime orders. Lights burn at night. There are acres and acres of scooters and cars. This impression is accurate in that it is a plant that turns out a product. It is also a mausoleum that preserves the past. The structures may be high-rise, low-rise, or subterranean; they might prove to be old or shamelessly new as barracks. The walks are of asphalt. The transplanted trees are leashed to the ground. The boundaries of the city are clearly defined by a belt of bumper-to-bumper parking. This flexible chain has replaced the wall and suggests the major change in the city limits. There are none. At night the campus citizens crawl back into the surrounding woodwork. It is more a matter of real estate than custom.

Entrance to the Campus City is possible wherever the lights bring the traffic to a stop. It is there that the squares, snug in their cockpits, peer through their tinted windshields at the passing frieze of eggheads, shaven and unshaven, clad and unclad, but within the city precincts respectably housed. The best is none too good. We want our children—and our old folks—to have the best. Those who march in tandem past the captive horde of squares seem to bear no greater burden than the hair on their heads, the placards under their arms. Five days of the week the citizens of the slave world confront those of the free world at these stop lights. Girls shapely and dumb, unshapely and smart, young and elderly matrons, married and unmarried couples, schoolboys and idlers, delinquents and scholars, housewives, dropins, dropouts, presentable, lamentable, normal, abnormal, reborn, foreign born, stillborn, unborn—an endless animated frieze ornamented with colorful, doleful, beggarly, and elegant clumps of hippies, a medieval assembly appropriate to this new medieval city. Diverse, inverse, multiverse, and perverse: nutty as a fruit cake, moth-eaten as a tapestry, casual, mannered, preposterous, and presumptuous at a glance. Also moving, occasionally inspiring, a pilgrimage to Delos, to Selma, to Olympus, a Children's Crusade with senior citizen support, a *Voyage au Bonheur*, a night and daymare of illusion more disturbing than dreams, more addictive than dope. INCIPIT VITA NOVA. Here begins a new life. Like the gate or the archway that once marked the entrance, this chiseled inscription is now missing, but it is what one reads on the brows of the addicted and be-

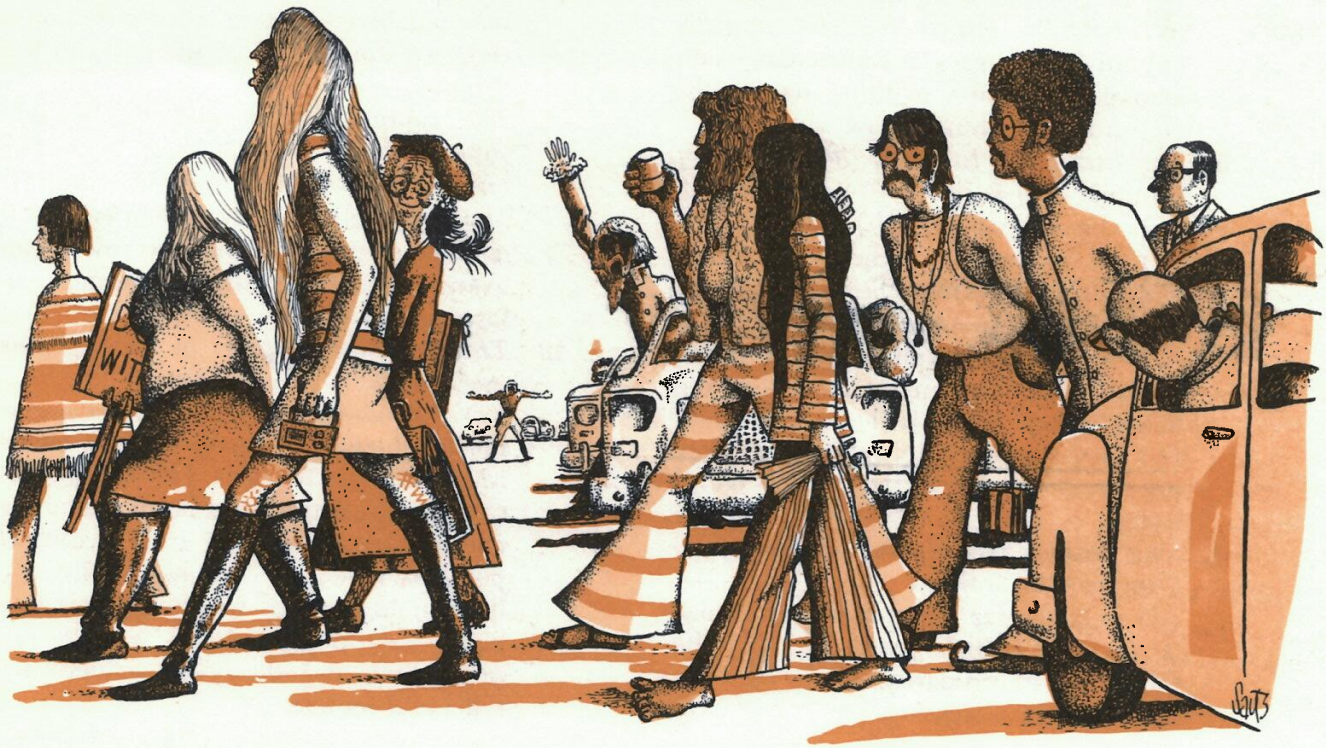
From A BILL OF RITES, A BILL OF WRONGS, A BILL OF GOODS by Wright Morris (an NAL Book), copyright © 1967, 1968 by Wright Morris. Reprinted by permission of The World Publishing Company.

tween the lines scrawled on the placards. A new life. God knows where it will end, but here it begins.

An impalpable line defines the boundaries, but not the air. One may find it like that breathed through the lips of beach girls who have been carefully trained to rescue the drowning, rhythmically bending to the beach-wrecked victim with the kiss of life. Another may find it thin, or air-conditioned, an artificial climate that weakens the muscles, softens the mind. In either case, those accustomed to this climate are soon addicted to it. They feel at home in it. They may never feel so comfortable anywhere else. The change most difficult to describe, yet felt the most profoundly, is that the center of the world has shifted. The real world, of course. The one once presumed to be *out there.* Now—if one can trust one's feelings—it is *in here.* Many feel they have known this from the beginning. The world of heart's desire, of Love, Joy, Truth, and Justice, frustrated and doomed by the world *out there,* is the world in here. This fundamental intuition, this inalienable *right,* the Campus City gives authority and substance. The landscape of the heart is right there on the map. Within its confines a civilized order has replaced the tooth and claw of the outside jungle. This is not new—but it is new to believe that the center of the real world has shifted and that the Campus City lies at the heart of it. At any given moment more than six million citizens give flesh and substance to this illusion. The unreal city is the one that still rises, on the hour, with the suburban Babbitts, who daily stream by the Campus City on their way to the towers of Zenith. Neither the sons of Babbitt, nor his wife and daughters, turn to the Campus City for distraction and refuge. Quite the contrary: the campus is now where the action is. At its rim one finds the portable barricades. It is open alike to rebels, hippies, eggheads, flatheads, and squares on safari. Something in the air, or in the smoke-dimmed cafeteria lighting, harmonizes the elements that would be insupportable elsewhere. The young man with the beard, the lank, unwashed hair, the sockless feet in the stirrup heel boots, listens to the matron's (back for her Master's) respectable view of Camus. At home he would hoot. Here he ponders and puffs his pipe. When he leaves, she turns and says to her companion, "They certainly go the whole route, don't they?"

The whole route. That is what one finds assembled in the campus cafeteria. It is a better place to study the route than on the map. The light, smoke, and endless movement of the traffic is similar to a café in an overcrowded airport. You may, or may not, stumble on your present companion again. The variety and appearance of the assembled pilgrims inclines toward the medieval. Artisans abound. Bearded and barefooted figures of saintly aspect are not missing. If there is a missing detail of importance it is the smell of food. Both the coffee and the food are prepared and designed to give off no smell. Odorless, the coffee steams in the cup the poet stirs with a tongue depresser. Spoons are in shortage. The citizens have appropriated most of the spoons. There is also a chronic shortage of sugar dispensers and salt and pepper shakers. They disappear. The citizen of the Campus City has a casual attitude toward objects. He takes them for granted. He also takes many of them home. Experience has assured him that there are more wherever they came from. That is a law: one of the few he has learned to trust. Although turnstiles are absent at the gates to the city, the doors to buildings and classrooms, they will be found, with an attendant, wherever crucial materials are stock-piled. The library provides only a temporary shelter for many books. It is felt that such things are on the house, and this is one's house. It is considered *existential* to cop whatever one might really use.

The cafeteria is where the Campus City celebrates itself. A covered piazza, odorous and fraternal with the exhumations of the natives, who huddle in corners, like bandits, or form *ad hoc* committees, or spoon or slurp up food while reading, or smoke, or flirt, or rest their heads on piles of books or cyclist helmets, cooling their minds before the drag race of a test. A table of ten are silent while they listen to the trial run of a preach-in. The statement is read like a manifesto by a boy with a face like Savonarola. A giant with Rasputin's beard, his own nose, a face divided into uneven portions, goes by with a bowl of chili and a carton of orange drink. Locks of unwashed hair sweep his shoulders. He wears a Chinese red beret. Pressed to his left side is a



placard that reads MAKE LOVE NOT WAR. He also sports a buckle of Mexican silver and limps from an afternoon session of karate. If they crossed this room, Sancho Panza and Quixote would arouse little comment, all of it favorable. But the Secretary of State, with his satchel-bearing aides, would look stranger than Marco Polo. But not peculiar. The city is also open to squares. These bizarre ingredients meet and mingle in the blender of the Campus City, an existential stage where the amateur plays out his role. The feature of this performance, renewed daily, is that the intended audience is absent. It is understood by all, unstated but implicit, that the real audience—if not the world—is *out there.* The on-campus performance is the off-Broadway production that one day, hopefully soon, will hit the high road, bringing the brave new world to the eroding world of squares. Both the campus citizen and the outside square share the knowledge that each lives in some other country. The feeling is mutual that the other country is unreal.

TIME_____

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The article is called "Campus City" because of*
(*a*) the number of people that attend college; (*b*) the size of the campus and the many buildings; (*c*) the clearly defined boundaries; (*d*) the resemblance of the college to a city in its complexity.

_____ 2. *At the traffic lights*
(*a*) brawls often occur; (*b*) the outside world views the citizens of campus city; (*c*) meetings are held; (*d*) placards are posted.

_____ 3. *Those accustomed to the campus climate*
(*a*) soon become addicted to it; (*b*) become uncomfortable in it; (*c*) are always planning to leave; (*d*) feel the center of the world is outside.

____ **4.** *The campus atmosphere*
(*a*) harmonizes elements that would be incompatible elsewhere; (*b*) appeals only to one group; (*c*) causes dissension among elements within its walls; (*d*) arouses feelings of insecurity.

____ **5.** *The best place to study the citizens of Campus City is*
(*a*) the classroom; (*b*) the library; (*c*) the cafeteria; (*d*) the quadrangle.

____ **6.** *Citizens of Campus City steal books, silverware, dispensers because*
(*a*) they have no money to buy them; (*b*) they think the materials are "on the house" and more will be provided; (*c*) they are primarily selfish; (*d*) they put great value on the possession of things.

____ **7.** *One unusual fact about the cafeteria in Campus City is that*
(*a*) only the far out students patronize it; (*b*) it has little patronage; (*c*) the food is extraordinarily good; (*d*) the odor of food is missing.

____ **8.** *Attendants are placed*
(*a*) at all doors; (*b*) in all buildings; (*c*) wherever certain necessary materials are stored; (*d*) at the gates to the campus.

____ **9.** *The campus citizen and the outside square are alike in that they*
(*a*) both want to live in comfort; (*b*) both feel the other lives in an unreal country; (*c*) both believe they can change the world; (*d*) both respect the laws of society.

____ **10.** *The author's purpose in writing this essay is to*
(*a*) ridicule the old concept of campus life by showing its many absurd, childish, or harmful features; (*b*) give a comprehensive picture of a large university and its people as seen from a critical point of view; (*c*) tell how university life should be lived within the next few years; (*d*) point out the way to improvement—and decay—in modern intellectual centers.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

____ **1.** The *frieze* on the building depicted the pioneers traveling toward the west.
(*a*) picture; (*b*) group of sculptures; (*c*) tapestry; (*d*) sculptured band.

____ **2.** *Subterranean* springs caused the farm to be flooded during the storm.
(*a*) gushing; (*b*) underground; (*c*) forgotten; (*d*) unmapped.

____ **3.** The man and his wife walked in *tandem* down the path.
(*a*) one behind the other; (*b*) side by side; (*c*) holding hands; (*d*) arm in arm.

____ **4.** By his *doleful* expression we knew the boy had lost the race.
(*a*) angry; (*b*) sad; (*c*) hurt; (*d*) exhausted.

____ **5.** The assassination is a *lamentable* commentary on our present society.
(*a*) unjust; (*b*) inappropriate; (*c*) regrettable, deplorable; (*d*) oft repeated.

____ **6.** *Impalpable* symptoms alerted the doctor.
(*a*) not readily detected; (*b*) easily recognized; (*c*) continuing at intervals; (*d*) well-known.

____ **7.** Today the number of *artisans* seems to be decreasing.
(*a*) builders; (*b*) types of wells; (*c*) civil engineers; (*d*) skilled craftsmen.

____ **8.** All the citizens were aware of the *manifesto* issued by the prime minister after he took office.
(*a*) document; (*b*) public declaration of views; (*c*) set of laws; (*d*) list of restrictions.

____ **9.** One sees *bizarre* costumes on the streets today.
(*a*) scanty; (*b*) careless, dirty; (*c*) odd, fantastic; (*d*) having great variety.

____ **10.** In the little Italian town the *piazza* was surrounded by flowers.
(*a*) open square; (*b*) park; (*c*) palace; (*d*) public garden.

DGR-D

What Do You Think?

Questions About the Story

1. In the first paragraph, the author compares the university to something very modern—an industrial park—and to something very ancient—a mausoleum. What attitude toward the university do these choices indicate?
2. The author imagines the citizens of the free world meeting those of the slave world at the traffic lights. Whom does he mean by the citizens of each world? Is this a good comparison? Why or why not?
3. The author gives the motto of the university as "Here begins a new life." How does he indicate that he doesn't have much hope for the new life promised?
4. The author suggests that the university, instead of being preparation for the "real" world, is now looked on as being itself the real world. Does he consider this attitude a healthy or an unhealthy one? Do you agree with his view?
5. A poet is someone who sings of the fullness of experience. What does it indicate about the Campus City that a poet there must stir his "odorless" coffee with a "tongue depresser"?

Questions to Think About

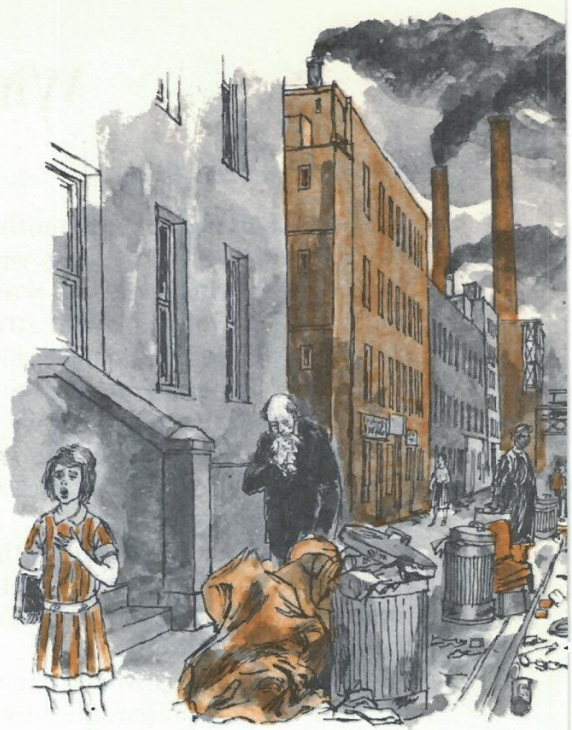
6. Ancient cities were surrounded by walls. What has replaced the wall in modern life, according to Wright Morris? Do you think his comparison a good one? Give reasons for your opinion.
7. What did the matron mean by her remark, "They certainly go the whole route, don't they?"
8. Existentialism is a philosophy that holds that the only good is what the individual is able to create for himself. In the Campus City this philosophy is used as a justification for stealing books and other unguarded items. What does this indicate about the intellectual atmosphere of the Campus City?
9. Existentialism also holds that man consists of his actions rather than his inner frame of mind. Why does the author refer to the cafeteria as an "existential" stage?
10. Marco Polo was one of the first Europeans to travel to strange lands. Don Quixote set out single-handedly to right all the wrongs of the world. Why would either one of them look less strange in the Campus City than the United States Secretary of State?

HAVE YOU SEEN THESE?

Goodman, Paul.	*Compulsory Mis-education and The Community of Scholars*
Gross, Ronald.	*The Teacher and the Taught*
Hutchins, Robert M.	*Education for Freedom*

ESSAY 25

The Age of Effluence



Man has almost learned to control nature—or has he? Nature may be ready to strike back, in a number of unexpected ways.

WHAT EVER HAPPENED to America the Beautiful? While quite a bit of it is still visible, the recurring question reflects rising and spreading frustration over the nation's increasingly dirty air, filthy streets, and malodorous rivers—the relentless degradations of a once virgin continent. This man-made pollution is bad enough in itself, but it reflects something even worse: a dangerous illusion that technological man can build bigger and bigger industrial societies with little regard for the iron laws of nature.

The problem is much bigger than the U.S. The whole industrialized world is getting polluted, and emerging nations are unlikely to slow their own development in the interest of clearer air and cleaner water. The fantastic effluence of affluence is overwhelming natural decay—the vital process that balances life in the natural world. All living things produce toxic wastes, including their own corpses. But whereas nature efficiently decays—and thus reuses—the wastes of other creatures, man alone produces huge quantities of synthetic materials that almost totally resist natural decay. And more and more such waste is poisonous to man's fellow creatures, to say nothing of himself.

Man has tended to ignore the fact that he is utterly dependent on the biosphere: a vast web of interacting processes and organisms that form the rhythmic cycles and food chains in which one part of the living environment feeds on another. The biosphere is no immutable feature of the earth. Roughly 40 million years ago, terrestrial life consisted of some primitive organisms that consumed oxygen as fast as green plants manufactured it. Only by some primeval accident were the greedy organisms buried in sedimentary rock (as the source of crude oil, for example), thus permitting the atmosphere to become enriched to a life-sustaining mix of 20 percent oxygen, plus nitrogen, argon, carbon dioxide, and water vapor. With miraculous precision, the mix was then maintained by plants, animals, and bacteria, which used and returned the gases at equal rates. About 70 percent of the earth's oxygen is thus produced by ocean phytoplankton: passively floating plants. All this modulated temperatures, curbed floods, and nurtured man a mere 1,000,000 or so years ago.

To primitive man, nature was so harsh and powerful that he deeply respected and even worshiped it. He did the environment very little damage. But technological man, master of the atom and soon the moon, is so aware of his strength that he is unaware of his weakness—the fact that his pressure on nature may provoke revenge. Although sensational cries of impending

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doom have overstated the case, modern man has reached the stage where he must recognize that real dangers exist. Indeed, many scholars of the biosphere are now seriously concerned that human pollution may trigger some ecological disaster.

Consuming Nothing

For one thing, the impact of human pollutants on nature can be vastly amplified by food chains, the serial process by which weak creatures are typically eaten by stronger ones in ascending order. The most closely studied example is the effect of pesticides, which have sharply improved farm crops but also caused spectacular kills of fish and wildlife. In the Canadian province of New Brunswick, for example, the application of only one-half pound of DDT per acre of forest to control the spruce budworm has twice wiped out almost an entire year's production of young salmon in the Miramichi River. In this process, rain washes the DDT off the ground and into the plankton of lakes and streams. Fish eat the DDT-tainted plankton; the pesticide becomes concentrated in their bodies, and the original dose ultimately reaches multifold strength in fish-eating birds, which then often die or stop reproducing. DDT is almost certainly to blame for the alarming decrease in New England's once flourishing peregrine falcons, northern red-shouldered hawks, and black-crowned night herons.

In the polluting sense, man is the dirtiest animal, and he must learn that he can no longer afford to vent smoke casually into the sky and sewage into rivers as he did in an earlier day, when vast reserves of pure air and water easily diluted the pollutants. The earth is basically a closed system with a waste-disposal process that clearly has limits. The winds that ventilate earth are only six miles high; toxic garbage can kill the tiny organisms that normally clean rivers. Today, industrial America is straining the limits.

One massively important factor is that the U.S. consumer actually consumes nothing; he merely uses things, and though he burns, buries, grinds, or flushes his wastes, the material survives in some form, and technology adds to its longevity. The tin can used to rust away; now comes the immortal aluminum can, which may outlast the Pyramids. Each year, the U.S. produces 48 billion cans, plus 28 billion long-lived bottles and jars. Paced by hardy plastic containers, the average American's annual output of 1,600 pounds of solid waste is rising by more than 4 percent a year. Disposal already costs 3 billion dollars a year.

All this effluence is infinitely multiplied in big cities—and 70 percent of Americans live on only 10 percent of the country's total land area. Every day, New York City dumps 200 million gallons of raw sewage into the Hudson River. Each square mile of Manhattan produces 375,000 pounds of waste a day; the capital cost of incinerating that 1-square-mile output is 1.87 million dollars, and 30 percent of the residue drifts in the air as fly ash until it settles on the citizens.

The sheer bulk of big cities slows the cleansing winds; at the same time, rising city heat helps to create thermal inversions (warm air above cold) that can trap smog for days—a crisis that in 1963 killed 400 New Yorkers. Cars complete the deadly picture. While U.S. chimneys belch 100,000 tons of sulfur dioxide every day, 90 million motor vehicles add 230,000 tons of carbon monoxide (52 percent of smog) and other lethal gases, which then form ozone and peroxyacetyl nitrate that kill or stunt many plants, ranging from orchids to oranges. Tetraethyl lead in auto exhausts affects human nerves, increasing irritability and decreasing normal brain function. Like any

metal poison, lead is fatal if enough is ingested. In the auto's 70-year history, the average American's lead content has risen an estimated 125-fold, to near maximum tolerance levels. Arctic glaciers now contain wind-wafted lead.

Air, Water, and the Sewer

By the year 2000, an estimated 90 percent of Americans will live in urban areas and drive perhaps twice as many cars as they do now. The hope is that Detroit will have long since designed exhaust-free electric or steam motors. Another hope is nuclear power to generate electricity in place of smoggy "fossil fuels" (oil, coal), but even with 50 percent nuclear power, U.S. energy needs will so increase by 2000 that fossil-fuel use may quadruple. Moreover, nuclear plants emit pollution: not only radioactive wastes, which must be buried, but also extremely hot water that has to go somewhere and can become a serious threat to marine life.

Industry already devours water on a vast scale—600,000 gallons to make one ton of synthetic rubber, for example—and the resultant hot water releases the dissolved oxygen in rivers and lakes. This kills the oxygen-dependent bacteria that degrade sewage. Meanwhile, the country's ever-mounting sewage is causing other oxygen-robbing processes. By 1980, these burdens may well dangerously deplete the oxygen in all twenty-two U.S. river basins. The first massive warning is what happened to Lake Erie, where overwhelming sewage from Detroit and other cities cut the oxygen content of most of the lake's center to zero, turning a once magnificently productive inland sea into a sink where life is catastrophically diminished. With state and federal aid, the cities that turned Erie's tributaries into open sewers are now taking steps to police the pollution, and if all goes well, Erie may be restored to reasonable life in five or ten years.

But the problem goes on. Though one third of U.S. sewage systems are below health standards, improving them may also kill lakes. The problem is that treated sewage contains nitrate and phosphate, fertilizing substances widely used in agriculture that make things worse in overfertilized lakes. Though nitrate is normally harmless in the body, intestinal bacteria can turn it into nitrite, a compound that hinders hemoglobin from transporting oxygen to the tissues, causing labored breathing and even suffocation.

DGR-D

The Systems Approach

It seems undeniable that some disaster may be lurking in all this, but laymen hardly know which scientist to believe. As a result of fossil-fuel burning, for example, carbon dioxide in the atmosphere has risen about 14 percent since 1860. According to ecologist Lamont C. Cole, man is thus reducing the rate of oxygen regeneration, and Cole envisions a crisis in which the amount of oxygen on earth might disastrously decline. Other scientists fret that rising carbon dioxide will prevent heat from escaping into space. They foresee a hotter earth that could melt the polar icecaps, raise oceans as much as 400 feet, and drown many cities. Still other scientists forecast a colder earth (the recent trend) because man is blocking sunlight with ever more dust, smog, and jet contrails. The cold promises more rain and hail, even a possible cut in world food. Whatever the theories may be, it is an established fact that three poisons now flood the landscapes: smog, pesticides, nuclear fallout.

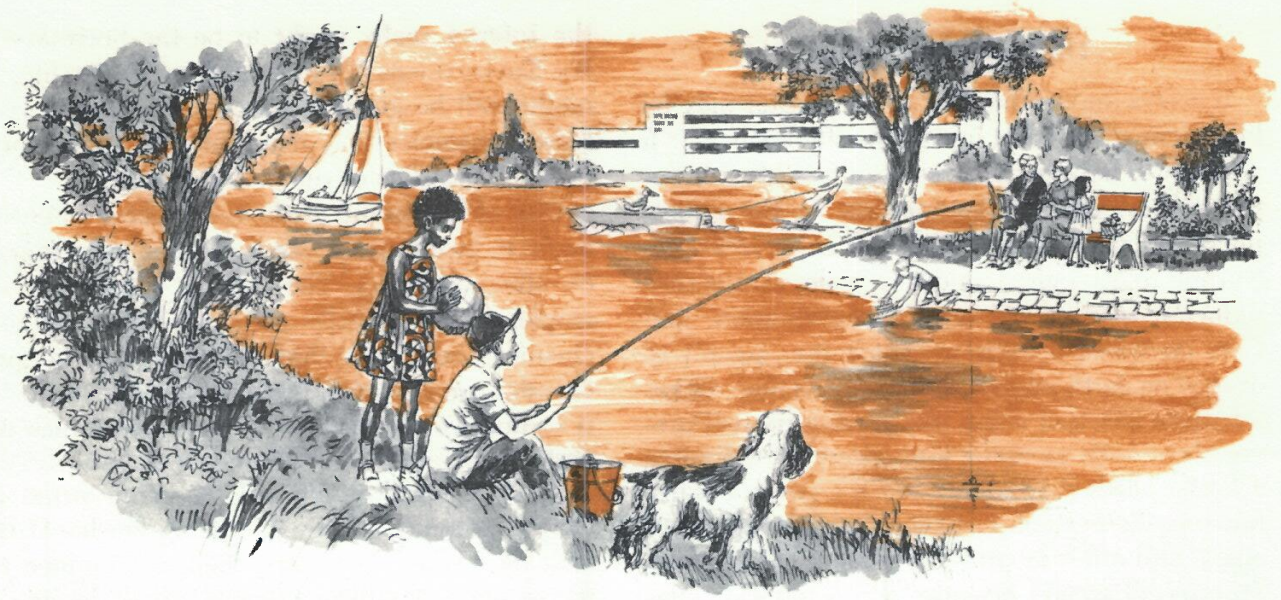
Finding effective antidotes will take a lot more alertness to ecological consequences. What cities sorely need is a systems approach to pollution: a computer analysis of everything that a total environment—greater Los Angeles, for example—is taking in and giving out via air, land, water. Only then can cities make cost-benefit choices and balance the system. Equally vital are economic incentives, such as taxing specific pollutants so that factories stop using them. Since local governments may be loath to levy effluence charges, fearing loss of industry, the obvious need is regional cooperation, such as interstate river-basin authorities to enforce scientific water use. Germany's Ruhr River is ably governed this way. A shining U.S. example is the eight-state Ohio River Valley Water Sanitation Commission, which persuaded 3,000 cities and industries to spend one billion dollars diverting 99 percent of their effluent to sewage plants.

Similar "air shed" action is starting between some smog-bound states and is considered preferable to federally imposed air standards, which might not fit local climate conditions. Still, far greater federal action—especially money—is urgently needed to help cities build all kinds of waste-treating facilities. In fact, the Secretary of the Interior really ought to be the Secretary of the Environment. To unify federal leadership, he might well be given charge of the maze of rival federal agencies that now absurdly nibble only at their own slice of the pollution mess.

One of the prime goals in attacking pollution ought to be a vast shrinkage of the human impact on other creatures. The war on insects, for example, might actually go a lot better without chemical pesticides that kill the pests' natural enemies, such as birds. One of the best strategies is to nurture the enemies so they can attack the pests; more insect-resistant crops can also be developed. Florida eliminated the screw-worm fly not by spraying but by sterilizing hordes of the male flies, then liberating them to produce infertile eggs. A still newer method is the use of sex attractants to lure male insects into traps and thus to their death.

Above all, man should strive to parallel natural decay by recycling—reusing as much waste as possible. Resalvaging already keeps 80 percent of all mined copper in circulation. But U.S. city incinerators now destroy about 3,000,000 metric tons of other valuable metals a year; magnetic extractors could save the metal and reduce incineration by 10 percent. The packaging industry could do a profound service by switching to materials that rot—fast. The perfect container for mankind is the edible ice cream cone. How about a better beer container that is something like a pretzel? Or the soft-drink bottle that, when placed in the refrigerator, turns into a kind of tasty artificial ice? Soft drinks could also come in frozen form, as popsicles with edible sticks.

To cut air pollution, a Japanese process can be used to convert fly ash into cinder blocks. Since the market is too small for commercial success, public subsidies would make sense; recovering waste at the source is almost always cheaper than cleanup later. There are some real prospects of profit in reconstituting other waste. Take sulfur, for example, which is in short supply around the world. While 26 million tons are mined a year, smokestacks belch 28 million tons of wasted sulfur dioxide, which could easily be trapped in the stack and converted to sulfuric acid or even fertilizer. Standard Oil of California is already profitably recovering the refinery sulfur waste that pollutes streams.



To reduce smog over cities, one of the most visible and worst forms of pollution, smog-causing power plants might be eliminated from densely populated areas. Why not generate electricity at the fuel source—distant oil or coal fields—and then wire it to cities? On the other hand, industrialization must not be taken to distant places that can be better used for other purposes. Industrializing Appalachia, for example, would smogify a naturally hazy region that settlers aptly named the Smokies. The right business for Appalachia is recreation; federal money could spur a really sizable tourist industry.

Sometimes pollution can even help recreation. In flat northeastern Illinois, for instance, the handsomest recreation area will soon be Du Page County's fast-rising 118-foot hill and 65-acre lake—artfully built on garbage fill. One form of pollution could even enhance—rather than spoil—water sports. Much of the nation's coastline is too cold for swimming; if marine life can be protected, why not use nuclear plant heat to warm the water? Or even create underwater national parks for scuba campers?

In Harmony with Nature

Ideally, every city should be a closed loop, like a space capsule in which astronauts reconstitute even their own waste. This concept is at the base of the federally aided "Experimental City" being planned by Geophysicist Athelstan Spilhaus, president of Philadelphia's Franklin Institute, who dreams of solving the pollution problem by dispersing millions of Americans into brand-new cities limited to perhaps 250,000 people on 2,500 acres of now vacant land. The pilot city, to be built by a quasi-public corporation, will try everything from reusable buildings to underground factories and horizontal elevators to eliminate air-burning cars and buses. The goal is a completely recycled, noise-free, pure-air city surrounded by as many as 40,000 acres of insulating open countryside. "We need urban dispersal," says Spilhaus, "not urban renewal."

In the search for solutions, there is no point in attempting to take nature back to its pristine purity. The approach must look forward. There is no question that just as technology has polluted the country, it can also depollute it. The real question is whether enough citizens want action. The biggest need is for ordinary people to learn something about ecology, a humbling as well as fascinating way of viewing reality that ought to get more attention in schools and colleges. The trouble with modern man is that he tends to yawn at the news that pesticides are threatening remote penguins or pelicans; perhaps he could do with some of the humility toward animals that St. Francis tried to graft onto Christianity. The false assumption that nature exists only to serve man is at the root of an ecological crisis that ranges from the lowly litterbug to the lunacy of nuclear proliferation. At this hour, man's only choice is to live in harmony with nature, not conquer it.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Man-made pollution reflects the belief that*
(*a*) all technological development benefits man; (*b*) man can build bigger industrial societies and disregard the laws of nature; (*c*) natural laws can be changed; (*d*) technology always balances itself with nature.

_____ 2. *One danger in producing quantities of synthetic materials is that*
(*a*) there is no market for natural products; (*b*) unemployment is increased; (*c*) synthetics wear out quickly; (*d*) synthetics almost totally resist decay.

_____ 3. *Primitive man did little damage to his environment because*
(*a*) he respected and worshiped the power of nature; (*b*) the population was very sparse; (*c*) his wants were easily satisfied; (*d*) he had no machinery.

_____ 4. *The waste-disposal system of the earth is limited by*
(*a*) the supply of pure air and water; (*b*) the number of insect-eating birds; (*c*) the mineral content of water; (*d*) the amount of pesticide used.

_____ 5. *Seventy percent of Americans live on*
(*a*) 10 percent of the country's total area; (*b*) 40 percent; (*c*) 65 percent; (*d*) 80 percent.

_____ 6. *A danger of nuclear power plants is that in addition to radioactive waste they emit*
(*a*) much smoke; (*b*) much heat; (*c*) metal poison; (*d*) extremely hot water.

_____ 7. *Industry and ever mounting sewage is dangerously depleting in rivers and lakes the supply of*
(*a*) nitrogen; (*b*) oxygen; (*c*) minerals; (*d*) coal.

_____ 8. *Some scientists believe that the rising amount of carbon dioxide in the atmosphere*
(*a*) will kill all life; (*b*) is no cause for concern; (*c*) will prevent heat from escaping into space; (*d*) will cause oceans to recede.

_____ 9. *The root of the problem is that most people believe*
(*a*) the government should take the sole responsibility for improvement; (*b*) too many laws restrict their freedoms; (*c*) nature exists only to serve man; (*d*) nature will eventually take care of the situation.

_____ 10. *The main purpose of this editorial is to*
(*a*) point out man's shortcomings and suggest ways to punish him; (*b*) reduce industrial wastes by burying them; (*c*) show how man's misuse of his environment must be turned around drastically; (*d*) give solutions for problems like smog and sewage disposal.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. The *effluence* of our natural resources is cause for alarm.
(*a*) misuse; (*b*) lack of growth; (*c*) flowing out; (*d*) decrease in value.

_____ 2. The *affluence* of America is not shared by all.
(*a*) wealth; (*b*) political ideas; (*c*) fruit; (*d*) oil.

_____ 3. The ocean currents help *modulate* the temperature.
(*a*) adjust; (*b*) increase; (*c*) raise; (*d*) maintain.

_____ 4. Man may be facing an *ecological* disaster.
(*a*) affecting home life; (*b*) affecting the mind; (*c*) affecting the total environment; (*d*) affecting the economy.

_____ 5. Fish eat the *plankton* found in lakes and rivers.

(*a*) tiny minnows; (*b*) floating plant and animal life; (*c*) weeds and reeds; (*d*) waste matter.

_____ **6.** If the company bought the new machine, it would *deplete* its resources.
(*a*) exhaust; (*b*) build up; (*c*) recapitalize; (*d*) increase.

_____ **7.** The blue sky was streaked with jet *contrails.*
(*a*) streaks of condensed water vapor; (*b*) exhaust fumes; (*c*) fuselages; (*d*) streams of oil.

_____ **8.** The mayor acted in a *quasi*-official capacity.
(*a*) assumed; (*b*) in some degree; (*c*) purely; (*d*) pretended.

_____ **9.** There are few if any places where nature can be seen in its *pristine* purity.
(*a*) crystal; (*b*) true; (*c*) false; (*d*) unspoiled.

_____ **10.** Nothing seemed to affect the *proliferation* of the plants.
(*a*) rapid growth; (*b*) bad odor; (*c*) decline; (*d*) rapid reproduction.

What Do You Think?

Questions About the Story

1. In recent times, industry has produced materials that last practically forever. What special problem have these materials created?
2. Technological man "is so aware of his strength that he is unaware of his weakness." For example, the DDT used to kill insect pests also destroys birds that feed on the insects. Can you give other examples?
3. Why does the editorial refer to the earth as a "closed system"? Why is this fact important for industrialists to consider?
4. Why is the ice cream cone the ideal container? What others of this kind exist or might be invented?
5. We all depend on the automobile in many ways, and yet thousands die each year in automobile accidents. In what other way is the automobile harmful to living beings? What solution has been proposed?

Questions to Think About

6. Some scientists predict an overheated earth, some a colder earth. What is the basis of each prediction? What are the dangers of each?
7. One means of controlling the atmosphere is to tax pollutants so that factories stop using them. Why must this be done on a regional rather than a local basis? What problems can you foresee in getting legislation for this type of taxation?
8. The article mentions a recreation area built on garbage fill. Can you think of other possible uses for excess city waste?
9. From this editorial, it might be concluded that *urban dispersal* is more needed than *urban renewal.* Do you agree?
10. What examples of conspicuous waste or failure to dispose of waste are you aware of in your own area? Suggest possible solutions. How could these solutions be initiated?

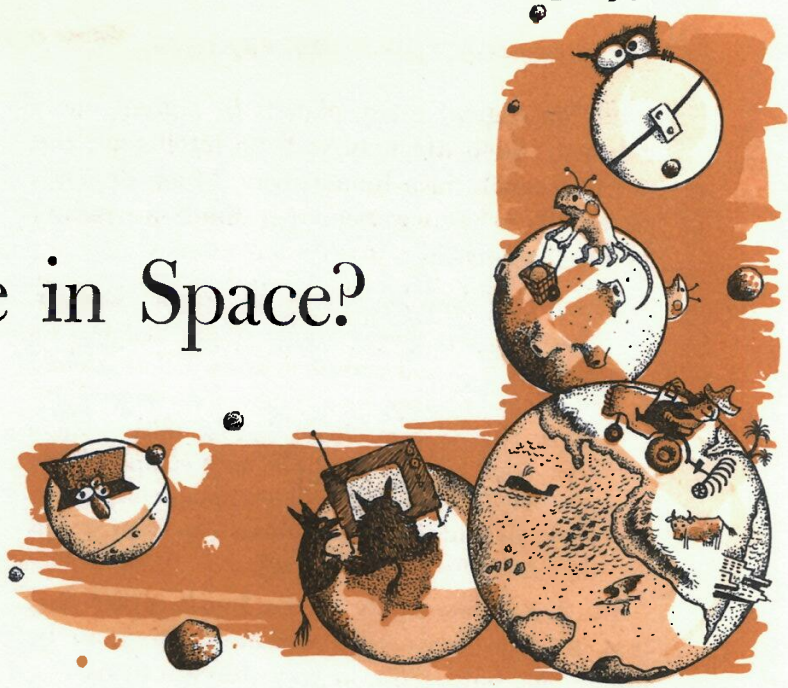
HAVE YOU SEEN THESE?

Carson, Rachel.	*Silent Spring*
Farb, Peter.	*The Forest*
Ordway, Samuel H.	*Resources and the American Dream*

DGR-B

ESSAY 26

Can There Be Life in Space?



It is possible that we are alone in all creation, but highly improbable.

AFTER AGES OF SPECULATION, and over a century of colorful science fiction, scientists are now beginning to give serious consideration to all the implications of the supremely fascinating question: can there really be life in space?

Can any of the myriads of so-called heavenly bodies, the sun, moons, and planets of our own solar system, plus the untold numbers of systems and galaxies beyond, have life on them? Or are we utterly alone in the universe?

There took place recently in California the world's first symposium or conference of top experts to study this question. Some three hundred space engineers, biologists, geologists, and astronomers got together under the auspices of the American Astronautical Society for three days of concentrated discussion on the chances of extra-terrestrial life existing at this moment. Religious and philosophical leaders were also invited to add their views on the far-reaching implications of some forms of life existing in other worlds than our own.

Of course, no firm conclusions could be drawn, but many interesting views were aired, and the general opinion was that life in space is probable. It is possible that we are alone in all creation, but highly improbable. Life in some form or other, perhaps of a kind completely unknown to us, must have evolved in other worlds much as it evolved here.

"Can There Be Life in Space?" by David Gunston from THE ARYAN PATH, November 1967. Reprinted by permission of the Editor, THE ARYAN PATH.

These were not idle speculations, but the measured views of men whose working lives are devoted to some aspect of the problem. Presiding over the conference, Dr. Lee A. DuBridge of the California Institute of Technology stressed that although men have puzzled over the heavens all through history, we are only now just beginning to fathom the first mysteries of what lies beyond our own puny solar system, or indeed in it. "When I contemplate the eventual possibility of finding life elsewhere," he said, "I am reminded of the cartoon where one character is saying to the other: 'Sometimes I think we are alone, and sometimes I think we're not. In either case, it's a staggering thought.' "

So staggering, in fact, that few human beings have even begun to grasp the full implications either way. This recent meeting has tried to mold our minds into the necessary state of receptivity.

For instance, Dr. Harlow Shapley, Harvard University astronomer, while admitting that "the conquest of space is one of the greatest challenges since the beginning of human curiosity," was at pains to stress that existing life may just not be similar to our own. Of some hundred thousand planets in our own galaxy thought to be adequate for life of the human type, he doubted if any had evolved life much like our own. "The chances are a million-to-one against man's development exactly as on earth. Expecting us to be reproduced elsewhere is a vain sort of thing."

Yet Dr. Shapley admitted that there is every probability that organic life has already devel-

oped "on a great many planets in a great many galaxies." Such life may well be intelligent, but not necessarily in a human way. Much depends on exactly what we mean (or think we mean) by intelligent life.

> Man may think he is very intelligent (said Dr. Shapley), but there's a kind of ant that takes a piece of leaf and carries it down below ground to use as fertilizer for a fungus his species cultivates. They've been doing that for thirty million years—but we humans have only comparatively recently developed agriculture in our civilization.
>
> My definition of intelligence (he went on) is the ability to react to stimuli.

By that token, many of the forms of life that may exist in space will definitely prove to be intelligent, but, again, in ways foreign to us.

According to another scientist, Dr. Bernard M. Oliver, the number of highly developed civilizations in the universe, all at different degrees of progress or formation, may well be of the order of a million. He is more concerned with the immense difficulties of communicating with any of them. "That man will not attempt to contact the nearest of these . . . is to me unthinkable. The only questions are when and how."

So it is clear we have to readjust our thinking a good deal before we can start to consider what life in space really means. To start with, as a general rule, communication by radio waves is the only feasible method for most other possibly inhabited bodies, since spaceships as they are being envisaged now would take forty thousand years and more to reach even a handful of the "nearer" stars.

The only solution, says Dr. Frank D. Drake of Cornell University, is to "look for signals used by civilizations for their own purposes," and then try to crack the radio "code" in use. This may not prove so difficult as might be thought, since the basis of all known possible message sending is the mathematical language used by earthly science. "It won't be easy," said Dr. Drake, "and it will require computers of great complexity to sort out the signals from the background 'noise' in the universe." So future communication with extraterrestrial civilizations, if they exist, seems likely to be a kind of impersonal mathematical radiotelephone linkup around space. But this would be adventurous as well as puzzling, to say the least, since Dr. Drake is of the belief that "just in our galaxy, perhaps one civilization comes into being every year—at least, one star is formed per year. But other solar systems leave the scene, blow themselves up, or otherwise disappear with about the same frequency."

Even if we discover any form of life, whether intelligent or not, on worlds visited by human spacemen within the foreseeable future, will we be able to communicate with it—or even recognize it? According to Dr. John C. Lilly, world expert at communicating with dolphins, only if we cast off our own "anthropocentric arrogance" and look at all creatures we may encounter "with the eyes of a child." There may, in fact, be whole "systems of thinking" we shall not be able to cope with at first.

On the physical level, too, immense difficulties may be met. How does one communicate with a being which "thinks" entirely in the form of radio or other electromagnetic waves, lacking all need for sight, speech, or hearing? How does a man communicate with a creature whose eye might be half a mile across, or whose brain had to be bigger than a city block in order to survive in its particular environment? How would any space traveler even be aware of highly developed microscopic life, especially if it existed below ground or under water?

The possibilities of speculation are immense. According to the Reverend John Lynch of Fordham University, we might find some of our neighbors in space to have "survived the test to acknowledge God's supremacy, and be living a far happier existence than our own." Others, he added, might have failed, and we could expect them "to be much like ourselves."

The last word at this significant conference went to philosopher Max Lerner. He saw the whole urge for space exploration as "very much a part of our time, reflecting the hunger for human connection." Despite the sophistication of our physical communications on earth today, "we are still lonely and estranged." For him, the question "is not whether there is intelligent life in space but: Is there intelligent life down here on earth?"

Which, when all is said and done, is quite a question.

TIME

Comprehension Check

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *This article is a report on a conference of*
(*a*) science-fiction writers; (*b*) aeronautical engineers; (*c*) engineers, scientists, and religious and philosophical leaders; (*d*) newspaper columnists and photographers.

_____ **2.** *The general opinion reached was that life in space*
(*a*) is impossible; (*b*) is possible but improbable; (*c*) is possible and probable; (*d*) will be discovered before the end of the century.

_____ **3.** *If there is life in space,*
(*a*) it probably evolved just like ours; (*b*) there is no possibility at all of it being like ours; (*c*) chances are even it is like ours; (*d*) chances are a million to one against the development of life exactly like ours.

_____ **4.** *There is every probability that organic life has already developed on*
(*a*) a great many planets in many galaxies; (*b*) a few hundred planets; (*c*) several planets; (*d*) the sun.

_____ **5.** *The only workable way of communicating with life in outer space is by radio waves because of*
(*a*) the great distances involved; (*b*) the lack of power for other means; (*c*) language problems; (*d*) a spaceship's lack of maneuverability en route.

_____ **6.** *Cracking the radio code of other civilizations is possible because*
(*a*) our scientists are experienced in this area; (*b*) the basis of all known possible message sending is the mathematical language of earthly science; (*c*) according to physical laws there cannot be too much variation in radio waves; (*d*) we have powerful enough equipment.

_____ **7.** *One difficulty with understanding life in space is that*
(*a*) space beings would probably try to evade us; (*b*) too few scientists are interested in the study; (*c*) space beings may be astonishingly different from us; (*d*) there are probably few civilizations existing there.

_____ **8.** *Max Lerner thinks we are eager to explore space because of*
(*a*) our curiosity; (*b*) the population explosion; (*c*) the development of computers; (*d*) our loneliness.

_____ **9.** *Dr. Drake is of the belief that*
(*a*) no new civilizations will ever appear; (*b*) perhaps in our galaxy alone one new civilization comes into existence every year; (*c*) we are the only existing civilization; (*d*) a new civilization may appear about every hundred years.

_____ **10.** *The main idea of this article is that*
(*a*) man is likely to discover life exactly like his own on a great many neighboring planets; (*b*) the most exciting prospect for present-day man is the possibility of life on other planets, moons, and systems; (*c*) whatever may come about, men are most likely to find what they are looking for; (*d*) communication will offer little or no obstacle for man and other beings elsewhere in the universe.

Vocabulary Exercise

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *Myriads* of insects swarmed over the swamp.
(*a*) immense numbers; (*b*) all kinds; (*c*) innumerable varieties; (*d*) hordes.

_____ **2.** We were privileged to attend the *symposium* on modern music.
(*a*) program; (*b*) debate; (*c*) university faculty meeting; (*d*) meeting at which several speakers deliver addresses.

_____ **3.** *Extraterrestrial* life is now considered a possibility.
(*a*) underground; (*b*) under the sea; (*c*) beyond the earth; (*d*) after death.

4. The views expressed at the conference were not idle *speculations.*
(*a*) guesses; (*b*) bets; (*c*) pictures; (*d*) productions.

5. Will man ever *fathom* the mysteries of the universe?
(*a*) puzzle out; (*b*) agree upon; (*c*) approve; (*d*) accept.

6. The *puny* child grew up to be strong.
(*a*) clumsy; (*b*) large; (*c*) listless; (*d*) weak and small.

7. The audience did not grasp the *implications* of the speaker's statements.
(*a*) main ideas; (*b*) sources; (*c*) purposes; (*d*) ideas indicated but not stated.

8. The chairman presented no *feasible* plan for raising the money.
(*a*) unusual; (*b*) capable of being done or carried out; (*c*) capable of arousing interest; (*d*) intelligent.

9. More space trips are *envisaged* for the near future.
(*a*) described; (*b*) rumored; (*c*) photographed; (*d*) planned.

10. We all have *anthropocentric* tendencies.
(*a*) pertaining to lower animals; (*b*) having to do with apes; (*c*) pertaining to primitive man; (*d*) considering man to be the most significant being in the universe.

What Do You Think?

Questions About the Story

1. Engineers and scientists are in a better position than anyone else to judge the possibility of finding life on another planet. Why were religious and philosophical leaders invited to the meeting?
2. Explain the cartoon mentioned in the article, in which one character says, "Sometimes I think we are alone, and sometimes I think we're not. In either case, it's a staggering thought."
3. The article mentions a kind of ant that was using fertilizer millions of years before man thought of the idea. What does this indicate about the ant?
4. Dr. Shapley defines intelligence as "the ability to react to stimuli." A stimulus is anything that influences action. What would you add to Dr. Shapley's definition?
5. "The basis of all known possible message sending is the mathematical language used by earthly science." What do you think of the possibility that creatures on other worlds may have message codes unsolvable by earthly science?

Questions to Think About

6. Science fiction portrays life as it might be if some of the speculations of scientists were to come true. What events in recent history were forecast in science fiction? What current science-fiction situations do you think might occur in the future?
7. Creatures from outer space are often portrayed as being very different from human beings, like having pointed heads or eyes on the end of long feelers. How else might you imagine them?
8. One of the problems in detecting messages from outer space is sorting out the signals from the background noise in the universe. What do you think might cause this background noise?
9. Imagine meeting "a creature whose eye might be half a mile across" or one of the other creatures suggested by the article. How do you think you might communicate with it?
10. How would you answer the last question quoted in the article: Is there intelligent life on earth?

HAVE YOU SEEN THESE?

Moore, Patrick, and Jackson, Francis.	*Life on Mars*
Sullivan, Walter.	*We Are Not Alone: The Search for Intelligent Life on Other Worlds*
Tsung, Thomas.	*Is There Life Beyond the Earth?*

DGR-D

Key to Reading Essays

Comprehension		Vocabulary	
Essay 1.	Shark!		
1. a	6. c	1. a	6. c
2. d	7. c	2. b	7. b
3. c	8. a	3. d	8. d
4. b	9. b	4. a	9. a
5. a	10. a	5. a	10. b
Essay 2.	The Miracle of the Talking Leaves		
1. c	6. d	1. b	6. b
2. c	7. a	2. b	7. a
3. b	8. b	3. a	8. c
4. a	9. b	4. d	9. d
5. c	10. c	5. c	10. a
Essay 3.	The Anarchists		
1. c	6. b	1. d	6. a
2. d	7. c	2. a	7. b
3. b	8. a	3. a	8. d
4. a	9. b	4. c	9. a
5. a	10. c	5. b	10. c
Essay 4.	Carl		
1. a	6. d	1. d	6. b
2. b	7. c	2. a	7. a
3. a	8. c	3. d	8. a
4. c	9. d	4. b	9. a
5. b	10. c	5. c	10. c
Essay 5.	Science and Culture		
1. d	6. a	1. a	6. b
2. d	7. c	2. c	7. c
3. d	8. b	3. b	8. a
4. b	9. c	4. d	9. c
5. b	10. c	5. a	10. b
Essay 6.	The Promised Visit		
1. a	6. d	1. c	6. c
2. d	7. b	2. a	7. a
3. b	8. a	3. c	8. d
4. c	9. c	4. b	9. b
5. c	10. a	5. d	10. b
Essay 7.	Colonel Shaw		
1. a	6. d	1. c	6. d
2. a	7. c	2. b	7. a
3. a	8. a	3. c	8. b
4. d	9. c	4. a	9. d
5. b	10. b	5. d	10. a

Comprehension		Vocabulary	
Essay 8.	Robert Morris		
1. d	6. b	1. c	6. d
2. d	7. a	2. b	7. a
3. a	8. c	3. a	8. b
4. c	9. a	4. a	9. a
5. c	10. b	5. b	10. a
Essay 9.	Four Choices for Young People		
1. a	6. a	1. b	6. a
2. d	7. c	2. b	7. c
3. b	8. a	3. a	8. b
4. d	9. d	4. d	9. c
5. c	10. b	5. d	10. d
Essay 10.	A Campaign That Failed		
1. a	6. c	1. d	6. d
2. a	7. a	2. b	7. b
3. b	8. a	3. a	8. a
4. b	9. b	4. a	9. c
5. c	10. c	5. c	10. b
Essay 11.	Oedipus Rex		
1. d	6. c	1. b	6. a
2. c	7. a	2. c	7. b
3. a	8. b	3. a	8. c
4. c	9. d	4. b	9. c
5. b	10. b	5. d	10. b
Essay 12.	The Emperor of Japan in Defeat		
1. a	6. b	1. a	6. a
2. c	7. d	2. b	7. c
3. c	8. a	3. b	8. a
4. d	9. c	4. d	9. c
5. a	10. d	5. c	10. c
Essay 13.	The Invisible Majority		
1. a	6. b	1. d	6. d
2. d	7. a	2. a	7. a
3. a	8. a	3. b	8. b
4. a	9. b	4. c	9. c
5. a	10. a	5. c	10. c
Essay 14.	Music: The Happy Medium		
1. b	6. b	1. a	6. b
2. b	7. d	2. c	7. c
3. c	8. a	3. a	8. a
4. c	9. d	4. b	9. b
5. d	10. a	5. d	10. d

Comprehension		Vocabulary	
Essay 15. The Professor's Yarn			
1. c	6. d	1. d	6. a
2. a	7. b	2. b	7. c
3. b	8. a	3. a	8. b
4. d	9. d	4. b	9. d
5. c	10. c	5. c	10. c
Essay 16. I Broke My Back on a Rosebud			
1. b	6. d	1. c	6. d
2. c	7. a	2. c	7. a
3. b	8. c	3. d	8. d
4. d	9. b	4. a	9. c
5. b	10. a	5. b	10. c
Essay 17. Man and War			
1. b	6. a	1. a	6. c
2. a	7. b	2. d	7. b
3. d	8. c	3. d	8. d
4. b	9. b	4. b	9. c
5. d	10. a	5. c	10. c
Essay 18. Hope			
1. d	6. d	1. d	6. a
2. a	7. c	2. a	7. b
3. c	8. a	3. c	8. b
4. b	9. c	4. c	9. c
5. a	10. a	5. c	10. b
Essay 19. On the Track of Unknown Animals			
1. c	6. c	1. c	6. c
2. b	7. c	2. a	7. d
3. a	8. d	3. a	8. b
4. b	9. c	4. d	9. c
5. c	10. a	5. c	10. d
Essay 20. Territory			
1. b	6. d	1. b	6. c
2. b	7. a	2. b	7. c
3. c	8. c	3. a	8. a
4. a	9. b	4. d	9. c
5. b	10. c	5. a	10. b

Comprehension		Vocabulary	
Essay 21. The Tornado			
1. a	6. a	1. b	6. c
2. d	7. b	2. b	7. b
3. a	8. b	3. d	8. d
4. c	9. a	4. a	9. a
5. b	10. b	5. c	10. d
Essay 22. At Bat			
1. a	6. a	1. c	6. d
2. c	7. c	2. a	7. c
3. b	8. a	3. a	8. b
4. d	9. d	4. b	9. a
5. c	10. b	5. b	10. b
Essay 23. Sports			
1. d	6. b	1. a	6. b
2. a	7. d	2. b	7. d
3. b	8. a	3. a	8. c
4. a	9. c	4. b	9. b
5. c	10. c	5. c	10. a
Essay 24. The Campus City			
1. d	6. b	1. d	6. a
2. b	7. d	2. b	7. d
3. a	8. c	3. a	8. b
4. a	9. b	4. b	9. c
5. c	10. b	5. c	10. a
Essay 25. The Age of Effluence			
1. b	6. d	1. c	6. a
2. d	7. b	2. a	7. a
3. a	8. c	3. a	8. d
4. a	9. c	4. c	9. d
5. a	10. c	5. b	10. d
Essay 26. Can There Be Life in Space?			
1. c	6. b	1. a	6. d
2. c	7. c	2. d	7. d
3. d	8. d	3. c	8. b
4. a	9. b	4. a	9. d
5. a	10. b	5. a	10. d

DGR-D

Conversion Table—Essays

Time (Minutes: Seconds)	Words per Minute								
	1	2	3	4	5	6	7	8	9
1:00	1712	2901	1456	1590	1764	2805	966	2360	1770
1:10	1467	2487	1248	1363	1512	2404	828	2023	1517
1:20	1284	2176	1092	1193	1323	2104	725	1770	1328
1:30	1141	1934	971	1060	1176	1870	644	1573	1180
1:40	1027	1741	874	954	1058	1683	580	1416	1062
1:50	934	1582	794	867	962	1530	527	1287	965
2:00	856	1451	728	795	882	1403	483	1180	885
2:10	790	1339	672	734	814	1295	446	1089	817
2:20	734	1243	624	681	756	1202	414	1011	759
2:30	685	1160	582	636	706	1122	386	944	708
2:40	642	1088	546	596	662	1052	362	885	664
2:50	604	1024	514	561	623	990	341	833	625
3:00	571	967	485	530	588	935	322	787	590
3:10	541	916	460	502	557	886	305	745	559
3:20	514	870	437	477	529	842	290	708	531
3:30	489	829	416	454	504	801	276	674	506
3:40	467	791	397	434	481	765	263	644	483
3:50	447	757	380	415	460	732	252	616	462
4:00	428	725	364	398	441	701	242	590	443
4:10	411	696	349	382	423	673	232	566	425
4:20	395	669	336	367	407	647	223	545	408
4:30	380	645	324	353	392	623	215	524	393
4:40	367	622	312	341	378	601	207	506	379
4:50	354	600	301	329	365	580	200	488	366
5:00	342	580	291	318	353	561	193	472	354
5:10	331	561	282	308	341	543	187	457	343
5:20	321	544	273	298	331	526	181	443	332
5:30	311	527	265	289	321	510	176	429	322
5:40	302	512	257	281	311	495	170	416	312
5:50	293	497	250	273	302	481	166	405	303
6:00	285	484	243	265	294	468	161	393	295
6:10	278	470	236	258	286	455	157	383	287
6:20	270	458	230	251	279	443	153	373	279
6:30	263	446	224	245	271	432	149	363	272
6:40	257	435	218	239	265	421	145	354	266
6:50	251	425	213	233	258	410	141	345	259
7:00	245	414	208	227	252	401	138	337	253
7:10	239	405	203	222	246	391	135	329	247
7:20	233	396	199	217	241	383	132	322	241
7:30	228	387	194	212	235	374	129	315	236
7:40	223	378	190	207	230	366	126	308	231

Time (Minutes: Seconds)	Words per Minute								
	1	2	3	4	5	6	7	8	9
7:50	219	370	186	203	225	358	123	301	226
8:00	214	363	182	199	221	351	121	295	221
8:10	210	355	178	195	216	343	118	289	217
8:20	205	348	175	191	212	337	116	283	212
8:30	201	341	171	187	208	330	114	278	208
8:40	198	335	168	183	204	324	111	272	204
8:50	194	328	165	180	200	318	109	267	200
9:00	190	322	162	177	196	312	107	262	197
9:10	187	316	159	173	192	306	105	257	193
9:20	183	311	156	170	189	301	104	253	190
9:30	180	305	153	167	186	295	102	248	186
9:40	177	300	151	164	182	290	100	244	183
9:50	174	295	148	162	179	285	98	240	180
10:00	171	290	146	159	176	281	97	236	177

Time (Minutes: Seconds)	Words per Minute								
	10	11	12	13	14	15	16	17	18
1:00	1890	2144	1455	1134	1246	2318	1755	1582	1316
1:10	1620	1838	1247	972	1068	1987	1504	1356	1128
1:20	1418	1608	1091	851	935	1739	1316	1187	987
1:30	1260	1429	970	756	831	1545	1170	1055	877
1:40	1134	1286	873	680	748	1391	1053	949	790
1:50	1031	1169	794	619	680	1264	957	863	718
2:00	945	1072	728	567	623	1159	878	791	658
2:10	872	990	672	523	575	1070	810	730	607
2:20	810	919	624	486	534	993	752	678	564
2:30	756	858	582	454	498	927	702	633	526
2:40	709	804	546	425	467	869	658	593	494
2:50	667	757	514	400	440	818	619	558	464
3:00	630	715	485	378	415	773	585	527	439
3:10	597	677	459	358	393	732	554	500	416
3:20	567	643	437	340	374	695	527	475	395
3:30	540	613	416	324	356	662	501	452	376
3:40	515	585	397	309	340	632	479	431	359
3:50	493	559	380	296	325	605	458	413	343
4:00	473	536	364	284	312	580	439	396	329
4:10	454	515	349	272	299	556	421	380	316
4:20	436	495	336	262	288	535	405	365	304
4:30	420	476	323	252	277	515	390	352	292
4:40	405	459	312	243	267	497	376	339	282
4:50	391	444	301	235	258	480	363	327	272
5:00	378	429	291	227	249	464	351	316	263
5:10	366	415	282	219	241	449	340	306	255

DGR-D

Time (Minutes: Seconds)	Words per Minute								
	10	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**
5:20	354	402	273	213	234	435	329	297	247
5:30	344	390	265	206	227	421	319	288	239
5:40	334	378	257	200	220	409	310	279	232
5:50	324	368	249	194	214	397	301	271	226
6:00	315	357	243	189	208	386	293	264	219
6:10	306	348	236	184	202	376	285	257	213
6:20	298	339	230	179	197	366	277	250	208
6:30	291	330	224	174	192	357	270	243	202
6:40	284	322	218	170	187	348	263	237	197
6:50	277	314	213	166	182	339	257	232	193
7:00	270	306	208	162	178	331	251	226	188
7:10	264	299	203	158	174	323	245	221	184
7:20	258	292	198	155	170	316	239	216	179
7:30	252	286	194	151	166	309	234	211	175
7:40	247	280	190	148	163	302	229	206	172
7:50	241	274	186	145	159	296	224	202	168
8:00	236	268	182	142	156	290	219	198	165
8:10	231	263	178	139	153	284	215	194	161
8:20	227	257	175	136	150	278	211	190	158
8:30	222	252	171	133	147	273	206	186	155
8:40	218	247	168	131	144	267	203	183	152
8:50	214	243	165	128	141	262	199	179	149
9:00	210	238	162	126	138	258	195	176	146
9:10	206	234	159	124	136	253	191	173	144
9:20	203	230	156	122	134	248	188	170	141
9:30	199	226	153	119	131	244	185	167	139
9:40	196	222	151	117	129	240	182	164	136
9:50	192	218	148	115	127	236	178	161	134
10:00	189	214	146	113	125	232	176	158	132

Time (Minutes: Seconds)	Words per Minute							
	19	**20**	**21**	**22**	**23**	**24**	**25**	**26**
1:00	1647	2904	1752	1498	1222	1512	2628	1166
1:10	1412	2489	1502	1284	1047	1296	2253	999
1:20	1235	2178	1314	1124	917	1134	1971	875
1:30	1098	1936	1168	999	815	1008	1752	777
1:40	988	1742	1051	899	733	907	1577	700
1:50	898	1584	956	817	667	825	1433	636
2:00	824	1452	876	749	611	756	1314	583
2:10	760	1340	809	691	564	698	1213	538
2:20	706	1245	751	642	524	648	1126	500
2:30	659	1162	701	599	489	605	1051	466
2:40	618	1089	657	562	458	567	986	437

Time (Minutes: Seconds)	Words per Minute							
	19	20	21	22	23	24	25	26
2:50	581	1025	618	529	431	534	928	412
3:00	549	968	584	499	407	504	876	389
3:10	520	917	553	473	386	477	830	368
3:20	494	871	526	449	367	454	788	350
3:30	471	830	501	428	349	432	751	333
3:40	449	792	478	409	333	412	717	318
3:50	430	758	457	391	319	394	686	304
4:00	412	726	438	375	306	378	657	292
4:10	395	697	420	360	293	363	631	280
4:20	380	670	404	346	282	349	606	269
4:30	366	645	389	333	272	336	584	259
4:40	353	622	375	321	262	324	563	250
4:50	341	601	362	310	253	313	544	241
5:00	329	581	350	300	244	302	526	233
5:10	319	562	339	290	237	293	509	226
5:20	309	545	329	281	229	284	493	219
5:30	299	528	319	272	222	275	478	212
5:40	291	512	309	264	216	267	464	206
5:50	282	498	300	257	209	259	451	200
6:00	275	484	292	250	204	252	438	194
6:10	267	471	284	243	198	245	426	189
6:20	260	459	277	237	193	239	415	184
6:30	253	447	270	230	188	233	404	179
6:40	247	436	263	225	183	227	394	175
6:50	241	425	256	219	179	221	385	171
7:00	235	415	250	214	175	216	375	167
7:10	230	405	244	209	171	211	367	163
7:20	225	396	239	204	167	206	358	159
7:30	220	387	234	200	163	202	350	155
7:40	215	379	229	195	159	197	343	152
7:50	210	371	224	191	156	193	335	149
8:00	206	363	219	187	153	189	329	146
8:10	202	356	215	183	150	185	322	143
8:20	198	348	210	180	147	181	315	140
8:30	194	342	206	176	144	178	309	137
8:40	190	335	202	173	141	174	303	135
8:50	186	329	198	170	138	171	298	132
9:00	183	323	195	166	136	168	292	130
9:10	180	317	191	163	133	165	287	127
9:20	176	311	188	161	131	162	282	125
9:30	173	306	184	158	129	159	277	123
9:40	170	300	181	155	126	156	272	121
9:50	167	295	178	152	124	154	267	119
10:00	165	290	175	150	122	151	263	117

DGR-D

Getting the Idea—and Judging It

IN THE SELECTIONS in the first section of this book you were concerned with both *rate* and the various kinds of *comprehension*. You learned that recalling and understanding what you read are most vital aspects of reading, and that increase in rate is also an important factor in your overall reading efficiency,

In this section the emphasis is on *evaluating* what you read. Of course, it is not possible to separate entirely any of the aspects of reading. We never read *only* for one aspect at a time, like *speed* or *recall* or *evaluation*. They always blend together. However, in the passages that follow, your major task is to *judge,* in the light of your experience, what the authors are saying. This judging is sometimes called *critical* reading. Most of the pieces that follow take a stance, state a point of view, or give an opinion—maybe even a prejudice. Your job is (a) to understand the ideas; and (b) to evaluate them. In some cases the questions that follow each piece have *right* or *wrong* answers. In other cases, there are no right or wrong answers—here is where you must make a judgment, even, in some cases, an "educated guess." Your classmates and instructor will not always agree with you. Do your best to defend your point of view.

1. China

¶ CHINA IS BY FAR the most populous nation on earth. By the end of this century it will contain over a billion people. It is also one of the poorest nations, the average annual income being about $100. And yet the Chinese have a civilization that goes back 4000 years. China was producing lasting art, literature, philosophy, and science when the western world was little more than bands of roaming semi-savages. Confucius, born in 551 B.C., was a profound and civilized philosopher before the Golden Age of Greece. The ethical code which he devised has remained one of the guides for peace among men.

China is larger than the United States, but most of it consists of uninhabitable mountains and desert. The people are packed chiefly into two great river valleys, the Yellow and the Yangtze, where population density is often 3000 people per square mile. (New York State has about 200 people per square mile.) The average peasant family lives on a plot of ground of about two acres. And even then the family must cope with constant typhoons, floods, droughts, and hordes of insects.

The large cities of China are among the most dramatic in the world. Shanghai, Canton, and Hanking teem with activity. The capital, Peking, is claimed by many seasoned travelers to be the most beautiful city on earth. And certainly it contains more art treasures than can be found in many major cities of the world.

China is indeed a land of almost unbelievable contrasts. Ruled today in an absolute manner, it was once the light of the world. What is next in store for this giant? And how will it affect the rest of the world?

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Which statement best describes the author's attitude toward China?*
(*a*) he hates it; (*b*) he likes it; (*c*) he is afraid of it; (*d*) he is awed at its contrasts.

_____ 2. *This sketch of China gives quite a different view of China than we usually get from newspapers and television. Which of the following is most likely to have caused our present attitude?*
(*a*) distance; (*b*) differences in culture; (*c*) political differences; (*d*) lack of communication.

2. Fact and Opinion

¶ AN OPINION IS a belief that is not provable and which others may not agree with—that is, an opinion is subject to doubt. When you say, "Babe Ruth was the greatest baseball player of all time," you are expressing an opinion.

A fact, on the other hand, is a statement everyone agrees is true. When you say that Babe Ruth hit 714 home runs, you are supposedly expressing a fact. And yet there are philosophers who say *all* assertions, in the last analysis, are opinion. Even "facts," they say, are based on assumptions. For example, a ball that bounced into the stands was called a home run in Ruth's day and is now called a ground-rule double. If some of Ruth's "home runs" bounced into the stands, is it still a "fact" that he hit 714 home runs?

The line between fact and opinion is often a thin one. This is especially true when we get involved with abstract, general terms, like honor, truth, and evil, or democracy, communism, and race. Surely most of what is said and written about such words is likely to be opinion. Facts, like diamonds, are rare, and hard to find.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *What is the main idea of this article?*
(*a*) there is no difference between fact and opinion; both should receive equal consideration: (*b*) it is sometimes hard to tell the difference between fact and opinion; (*c*) facts are unimportant if you have well-thought-out opinions; (*d*) one man's opinion is as good as another's, even though it has no basis in fact.

_____ 2. *Which of the following statements are facts and which are opinions?*
(*a*) in the 154-game season of 1927, Babe Ruth hit 60 home runs; (*b*) in the 162-game season of 1961, Roger Maris hit 61 home runs; (*c*) Roger Maris's record is better than Ruth's because he hit more home runs in one season; (*d*) Ruth's record is still best, because it was established in a shorter season.

3. War

¶ DOES WAR HAVE a permanent place among human institutions? Does man, in some fundamental way, seem to have a violent, aggressive nature? These are questions that become more insistent with each passing year. Over the span of centuries, admiration for the warrior, whether his role was to defend or attack, has been taken for granted. One school of biology believes man is basically a predator; another thinks aggression and tension are basic to his nature. Most say that man is one of the very few species that regularly destroy their own kind. Still another says possessing and defending territory is man's most fundamental desire, even more vital than sex, and that war is usually an outgrowth of this desire.

On the other side, some anthropologists say war is merely an invention, and therefore can be replaced. One of the ideals of most great civilizations has been a warless world. Indeed, over the centuries many wars were fought for this very

ideal; that is, there have been many "wars to end war." And for every war fought, there have been many "near wars" in which peoples settled their differences peacefully. Those people who feel that there is always war "going on" somewhere should remember too that on a much more vast scale, peace is also "going on" in many, many, more places. And in the last fifty years—a tick of time in man's history—two attempts have been launched to create a "world of men" instead of hundreds of "little worlds," each in conflict with the others. These two institutions, the League of Nations and the United Nations, are unique in man's history. That the former failed and that the latter has not always stopped wars is not in itself a sign that man is doomed forever to fight his fellow man. The "world of men" concept is so new, so revolutionary, that it has not really been tested. Hope is far from dead.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *What is the main idea of this article?*
(*a*) man will always fight; (*b*) we will sometime in the future have a warless world; (*c*) man is not necessarily doomed to forever fight his fellow man; (*d*) man is evil.

2. *Which of the basic assertions made about the nature of man in paragraph one do you think comes closest to "fact"? Why?*
(No answer; discussion only)

4. Are We All Snobs?

¶ HERE ARE THREE definitions of the word *snob:*

1. A person who mingles only with people he regards as his superiors in wealth, learning, or social position.
2. A person who pretends to have more learning, money, or importance than he has.
3. A person who considers himself an expert in some field and dismisses other people's opinions in that field.

There are some who claim that, if all these definitions are accepted, everyone is a snob of one kind or another. Have you ever met anyone who couldn't be classified as a snob under one of these headings? Consider yourself, first of all. Maybe you're not impressed by "wealth, learning, or social position." Maybe you don't pretend to have more "learning, money, or importance" than you have. Good. So far you are not a snob. But what about the third definition? Isn't there *something* you feel you are an expert on? And don't you dismiss other people's ideas on that subject?

The game can be played in any number of ways. Suppose you escape all three definitions—you don't feel superior, you don't act superior, and you're not impressed by people who do so. That makes you a snob in reverse—you are a snob about your own success in not being a snob!

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Which word best describes the writing in this article?*
(*a*) serious; (*b*) playful; (*c*) cynical; (*d*) scholarly.

2. *Using the author's definitions, can you think of a way of not being a snob?*
(No answer; discussion only)

3. *The author assumes no one wants to be a snob. Is it possible that some people enjoy being snobs?*
(No answer; discussion only)

5. Courage

¶ WHAT IS COURAGE? Usually we think of it as the capacity to hold steadily against danger, odds, or pain. Physical courage is risking injury or death, as in war or shipwreck. Moral courage, sometimes considered superior to physical courage, is the upholding of conviction, or loyalty

in the face of social pressure. Standing by one's friends or defending an unpopular cause are examples.

Courage is not merely recklessness, or lack of fear. Often courage requires the overcoming of fear. Many courageous men are afraid. Surely George Washington, a brave man, was afraid of the British, yet he faced them with his tattered army. He had both physical and moral courage.

Why are some people "brave" and others "cowards"? In the first place, we are probably too much inclined to make a clear-cut distinction when we call a man "brave" or "cowardly," especially in connection with physical courage. The same man might face danger one day and run from it the next. Circumstances, impulse, or even what he had for breakfast might influence him. But usually a person's courage is determined by his standards of value, his loyalties, and his training. His sense of justice, his wisdom, and his compassion are examples of these standards. His sense of loyalty and his training are learned. The United States marine, for instance, is especially famous for helping his "buddy" under any circumstances whatever.

The really courageous person values life, peace, and safety, but he values even more highly his sense of integrity, or his country, or his family, and most important of all, his ideals.

In the blank at the beginning of the sentence, write the letter of the correct answer.

1. *Which word best describes this piece of writing?*
   (*a*) truth; (*b*) opinion; (*c*) prejudice; (*d*) ignorance.

2. *Mark Twain seemed to think all men are cowards? Do you agree?*
   (No answer; discussion only)

3. *Why have most civilizations considered "bravery" better than "cowardice"?*
   (No answer; discussion only)

6. The Greeks

¶ HAVE WE PRAISED the ancient Greeks too much? Have they been all things to all men? Have we given them more credit than they deserve?

We praise them for their ability in almost every field of endeavor. (Indeed, there is hardly an area of human endeavor where they were not active.) Architecture, philosophy, law, literature, government, religion, science—these are but a few examples of where their restless minds roamed.

Like modern man, they were a tangle of contrasts and conflicts. Famous for their balance, reason, and clarity, they were nevertheless a passionate and emotional people. Sometimes called the inventors of democracy, they were still riddled by absolutism. Their notion of science collided with their religion. They praised freedom and owned slaves.

But if we praise them extravagantly, the reasons perhaps lie in their attitudes that have proved timeless. Every man, they said, was obligated to develop himself to his utmost capacity. Natural law, they said, and not superstition, must be studied for an understanding of the universe. Man, they said, must walk in godliness, not in submission to some dark power. Freedom of the spirit, self-discipline, and love of truth, they said, are marks of the great man.

Perhaps we praise them too much, but we still believe in the ideals that they made clear and shining.

In the blank at the beginning of the sentence, write the letter of the correct answer.

1. *Which phrase best describes the author's view of the ancient Greeks?*
   (*a*) he respects them very much; (*b*) he is skeptical about them; (*c*) he thinks they are overrated; (*d*) he has little interest in them.

2. *The Greeks reached the height of their civilization over 2000 years ago. Why should we bother trying to understand them in our own times?*
   (No answer; discussion only)

3. *Do you think the Greeks are overrated?*
   (No answer; discussion only)

DGR-D

7. Field Marshal Rommel

¶ ONE OF THE CLEARER ways in which commanders can be measured is by the extent to which they impress the opposing side. By that measure Rommel's stature is very high. In centuries of warfare only Napoleon has made a comparable impression on the British, and that was not achieved purely in the military field, as it was in Rommel's case.

Moreover, Rommel became much more than a bogey to the British. Awe for his dynamic generalship developed into an almost affectionate admiration for him as a man. This was inspired primarily by the speed and surprise of his operations, but it was fostered by the way that he maintained in African warfare the decencies of the soldierly code, and by his own chivalrous behavior toward the many prisoners of war whom he met in person. He became the hero of the Eighth Army troops who were fighting against him—to such an extent that it became their habit, when wanting to say that someone had done a good job of any kind on their own side, to describe it as "doing a Rommel."

Such intense admiration for the enemy commander carried an underlying danger to the soldiers' morale. Thus the British commanders and headquarters staffs were compelled to make strenuous efforts to dispel "the Rommel legend." It is a tribute to their sense of decency and his personal conduct that such counter-propaganda was not directed toward blackening his character but toward diminishing his military stature. In that respect, his ultimate defeats provided a lever—and it was hardly to be expected that his opponents would emphasize his crippling disadvantages in strength and supplies, or the significance of what he managed to achieve under such handicaps. Juster comparison and truer reckoning are left for history, which has a habit of correcting the superficial judgments that temporarily keep company with victory. Hannibal, Napoleon, and Lee went down in defeat, yet rose above their conquerors in the scales of history.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ **1.** *The fact that Rommel became a "hero" to the soldiers fighting against him can best be described as*
(*a*) comic; (*b*) ironic; (*c*) absurd; (*d*) cruel.

_____ **2.** *The author's attitude toward war is*
(*a*) bitter; (*b*) apologetic; (*c*) professional; (*d*) enthusiastic.

8. Three Poems

The Black Finger

I HAVE JUST SEEN a beautiful thing
slim and still,
Against a gold, gold sky.
A straight cypress
sensitive,
exquisite,
A black finger
Pointing upwards.
Why, beautiful, still finger are you black?
And why are you pointing upwards?

Angeline W. Grinske

The Carousel

"I turned from side to side, from image to image to put you down."—Louise Bogan

AN EMPTY CAROUSEL in a deserted park
rides me round and round,
forth and back,
from end to beginning
like the tail that drives the dog.

I cannot see:
sight focuses shadow where once
pleased scenery,
and in this whirl of space
only the indefinite is constant.

This is the way of grief:
spinning on the rhythm of memories
that will not let you up
or down,
but keeps you grinding through
a granite air.

G. C. Oden

Common Dust

AND WHO shall separate the dust
Which later we shall be:
And whose discerning eye will scan
And solve the mystery?

The high, the low, the rich, the poor,
The black, the white, the red,
And all the chromatique between,
Of whom shall it be said:

Here lies the dust of Africa;
Here are the sons of Rome;
Here lies one unlabeled
The world at large his home!

Can one then separate the dust,
Will mankind lie apart,
When eye has settled back again
The same as from the start?

Georgia Douglas Johnson

The three poems in this group were written by Afro-Americans.

1. *Which two poems reflect in some way on race?*
2. *Which two make their main assertion through questions?*
3. *Can you state the main idea of each poem in one sentence?*
4. *Why is the phrase "granite air" (in The Carousel) a "poetic" phrase? Why is it good poetry as used here?*

DGR-D

9. A Good School Is a Bad Business

¶ —THERE IS SOMETHING wrong at Harvard. You sense it almost immediately. The people here differ in an odd way from the people you walk among, nod to, share a restaurant with in other places.

It is not that they are, in the mass, brighter than other masses, though they may be brighter than most. Nor does it have anything to do with the studiously affected shabbiness of their dress, which does make them different from many groups, though not from many college crowds today.

No. There is something more to it than that. It is this: Stand in Harvard Yard and you suddenly realize that you are entirely surrounded by people with a gold-edged guarantee against losing at American life.

Admission to Harvard is tantamount to receiving the keys to the American kingdom and living ever after in the big Playboy Club in the Sky.

An exaggeration? Not by much. Men have been ejected by Harvard and may be again, but those with the ordinary intelligence required to survive it can rest reasonably assured that the richest opportunities of American life have been guaranteed for them at the age of eighteen or nineteen, whenever they enter.

This is why so many Harvard parents are desperate to have their sons accepted here and why rejection is so often a personal tragedy. In the cruel system of sorting sheep from goats that America has evolved since World War II, admission to college is the critical passage into sheephood, and Harvard College is the gateway to the fleeciest sheephood of all.

In this report, Harvard symbolizes the perversion of education in America. We have debased the college degree by turning it into a shabby visa which admits the holder to the exclusive privileges of employment and promotion in the ruling industrial–governmental–social establishment.

This is not Harvard's fault. If old men looking for young people to succeed them look first to Harvard, it is because of Harvard's reputation for excellence. There are other schools whose guaranteed loss-proof safety suits are almost as good, and even the poorest offer a guarantee of sorts.

Nevertheless, Harvard's automatic bestowal of the guaranteed life creates a society here that, for all its intellectual exuberance, can also lead a man to depression. It is unnatural for a man of nineteen to be assured that he has "made it." For the outsider finding himself surrounded by an entire community of such men, there is a natural tendency to look for the other side of the coin.

Obviously, a society that guarantees the American blessings to one group at age nineteen may just as foolishly guarantee its maledictions to another group at the same tender age. And so, in the midst of so much safety, one broods upon the doomed who have to pay for it.

We are all aware who the doomed are. They are the ones who will not go to any college at all. Into the ashcan they go, rejected before they are old enough to vote.

What an odd system for sorting goats from sheep. It would probably have destroyed most of the men who built America had it been adopted simultaneously with the Constitution. Now that colleges issue visas to the fat life, the system compels young people with no interest in academic life to waste four good years qualifying for a success that will lead them to a lifetime of peptic ulcer and psychoanalysis.

The trouble with American education today is that too many people go to college. College is a burden on them and their parents. They are burdens on the professors and the occasional student who enjoys being educated.

Given a more sensible technique of selecting winners and losers in American society, they would undoubtedly abandon the campuses in herds tomorrow morning to pursue lives of richer personal satisfaction and greater use of society, at the same time freeing their parents from financial peonage.

The professors would be freed to profess. Students would receive the fuller attention they deserve, and millions of young people would no longer be automatically rejected by society each year for lack of an opportunity to shuffle their feet for four years in the ivy.

"A Good School Is a Bad Business" by Russell Baker from THE NEW YORK TIMES, October 27, 1967, © 1967 by The New York Times Company. Reprinted by permission of the publisher.

There would be far fewer lifeproof safety suits issued at the age of nineteen and practically everybody would have the full forty years to which every man should be entitled to make it on his own.

Harvard would undoubtedly be happier. Its business, after all, is enlarging minds, and that has nothing to do with producing social successes.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *In this essay, which one of these ideas is the author most concerned about?*

(*a*) if you go to Harvard, you've got it made; (*b*) if you don't go to college, you've had it; (*c*) everyone should have a chance at college; (*d*) too many people go to college.

2. *This essay brings up several fundamental questions about education in the United States—who would go to college, what college is for, the penalties for not going to college, and so on. How do you feel about these questions?*

(No answers; discussion only)

10. *From* The American Democrat

¶ ALL THAT DEMOCRACY MEANS, is as equal a participation in rights as is practicable; and to pretend that social equality is a condition of popular institutions is to assume that the latter are destructive of civilization, for, as nothing is more self-evident than the impossibility of raising all men to the highest standard of tastes and refinement, the alternative would be to reduce the entire community to the lowest. The whole embarrassment on this point exists in the difficulty of making men comprehend qualities they do not themselves possess. We can all perceive the difference between ourselves and our inferiors, but when it comes to a question of the difference between us and our superiors, we fail to appreciate merits of which we have no proper conceptions. In face of this obvious difficulty, there is the safe and just governing rule, already mentioned, or that of permitting every one to be the undisturbed judge of his own habits and associations, so long as they are innocent and do not impair the rights of others to be equally judges for themselves.

by James Fenimore Cooper.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The main idea of this piece is*

(*a*) in a democracy, all men can achieve equal heights of taste and refinement; (*b*) we should strive to make everyone better than he is; (*c*) all men are created equal; (*d*) people should be allowed to "be themselves" so long as they don't interfere with the rights of others.

2. *In a democracy such as ours, what is meant by the assertion that we are "all equal"?*

(No answer; discussion only)

3. *How does Orwell's famous phrase, "Everyone is equal, but some are more equal than others" apply to the people in a democratic nation?*

(No answer; discussion only)

11. Because It's There

¶ THE MOST FAMOUS observation ever made by a mountain climber is the answer to a reporter's question why some men risked their lives scaling the loftiest peak in the world. "Because it's there," one of the climbers said. His remark has since become the battle cry of all mountain climbers, and is now heard again and again in another connection—when people question the practical value of going into space—to the moon, for instance.

Of course, any citizen of any nation can cite

many sound reasons why his country should be the first to get to the moon, or to Mars, or to any other planet. National prestige, for one. Military value, for another. Or finding room for all the people being born on *this* earth. Or scientific knowledge. The list is long. Yet those who oppose spending billions for space adventure have a telling argument too. It goes like this: Why spend all that money on space, when right now, right on this earth, half the people live in dreadful housing and go to bed hungry at night? This, of course, is a difficult argument to cast aside, to answer reasonably. And maybe there is no "reasonable" answer to it. Maybe there is no "reasonable" motive for nations to look for other worlds when there is so much work yet to be done on their own.

In the last analysis, isn't man really interested in conquering space because space is a challenge? Has not man become "civilized" because he has always faced up to the unknown, the seemingly impossible? Hasn't this characteristic, almost as much as his intelligence, separated him from the other animals? In other words, even though we give a whole catalog of other reasons, aren't we really hurtling men skyward chiefly because the "skies are there"?

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The main idea of this piece is*
(a) we must conquer space if we can; (b) going into space is a waste of time; (c) probably the chief reason we are going into space is that man responds to challenge; (d) we are going into space because this is the age of science.

_____ 2. *The author's attitude toward going into space is*
(a) positive; (b) negative; (c) neutral; (d) not stated.

3. *Do you think we should spend billions going into space when we have so much poverty in the world?*
(No answer; discussion only)

12. Composed in the Valley Near Dover on the Day of Landing

HERE, ON OUR native soil, we breathe once more.
The cock that crows, the smoke that curls, that sound
Of bells;—those boys who in yon meadowground
In white-sleeved shirts are playing; and the roar
Of the waves breaking on the chalky shore;—
All, all are English. Oft have I looked around
With joy in Kent's green vales; but never found
Myself so satisfied in heart before.
Europe is yet in bonds; but let that pass,
Thought for another moment. Thou art free,
My Country! and 'tis joy enough and pride
For one hour's perfect bliss, to tread the grass
Of England once again, and hear and see,
With such a dear Companion at my side.

by William Wordsworth.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Which phrase best describes the main feeling of this sonnet?*
(a) love of life; (b) gladness at being home; (c) love of country; (d) superiority of England.

2. *When this sonnet was written (1803), Europe was in the chains of Napoleon, but England was free. Do you think these circumstances helped "create" the sonnet?*
(No answer, discussion only)

3. *Can we afford the sense of nationalism, the pride in country, that is expressed in this sonnet? Has the atomic age made this kind of expression out of date?*
(No answer; discussion only)

13. The Range of Human Behavior

¶ BIOLOGISTS TELL US that almost all animals, when cornered, will fight to the death, even against enemies ten times their size. In defense of their young, many will sacrifice their own lives. While such behavior is surely not characteristic of all human beings, the fact nevertheless remains that the range of man's behavior far exceeds that of any other creature. Man's capacity for nobility—and for ignobility—taxes the imagination.

Some men will die fighting for ideals, not merely because they are cornered or in defense of their own kind. They are capable of a calm, heroic bravery unmatched by animals. They will die for reason, not merely from some instinctive compulsion.

On the other hand, no animal is capable of man's genius for inflicting pain and suffering on its own species. Indeed, man is virtually alone in his capacity for and zeal to kill his fellows. In the animal world, war, that is, intraspecies destruction, is nearly unknown. In the human world war has always been an accepted way of life.

But perhaps the most awesome aspect of man's behavior is the speed with which he can move from naked savagery to lyric nobility. This can be seen clearly in one of his unique games—war. Regardless of race, color, nationality, or uniform, a soldier can in one movement pursue his human "enemy" with a flamethrower, set him afire, and watch him flutter to the ground like a burning paper bag. In the next instant the same soldier can throw himself on a hand grenade, sacrificing his life to save that of his buddies. Perhaps there is no better illustration than this of the range and the enigma of human behavior.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Which statement best describes the author's attitude toward man?*
(*a*) he belittles him; (*b*) he approves him unconditionally; (*c*) he doesn't seem to have an attitude; (*d*) he is fascinated by the variety of actions man is capable of.

2. *How do* you *account for the range of human behavior?*
(No answer; discussion only)

14. *From* Moby Dick

Ahab, the ship's captain in Melville's novel, is determined to kill the whale Moby Dick, which to him is the symbol of all the evil in the universe. In this passage Ahab is talking to his first mate, Starbuck. The subject is the relationship of man to his god. Read the passage slowly, since it discusses one of the timeless questions of man's existence.

¶ IS AHAB, AHAB? Is it I, God, or who, that lifts this arm? But if the great sun move not of himself; but is as an errand-boy in heaven, nor one single star can revolve, but by some invisible power; how then can this one small heart beat; this one small brain think thoughts; unless God does that beating, does that thinking, does that living, and not I? By heaven, man, we are turned round and round in this world, like yonder windlass, and Fate is the handspike. And all the time, lo! that smiling sky, and this unsounded sea! Look! see yon albacore! who put it into him to chase and fang that flying-fish? Where do murderers go, man! Who's to doom, when the judge himself is dragged to the bar? But it is a mild, mild wind, and a mild looking sky; and the air smells now, as if it blew from a far-away meadow; they have been making hay somewhere under the slopes of the Andes, Starbuck, and the mowers are sleeping among the new-mown hay. Sleeping? Aye, toil we how we may, we all sleep at last on the field. Sleep? Aye, and rust amid greenness; as last year's scythes flung down, and left in the half-cut swaths—Starbuck!

by Herman Melville.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *What is the main idea of this piece?*
(*a*) we are masters of our own destinies; (*b*) our actions are determined by fate; (*c*) the universe is indifferent; (*d*) man must rise above himself.

2. *What is your response to Ahab's attitude?*
(No answer; discussion only)

15. But Is It Funny?

¶ THE OLD SAYING, "one man's meat is another man's poison" surely applies to humor. While there may be a few situations, either physical, mental, or emotional, that *all* people consider humorous, they are few and far between. To most human beings, "sense of humor" is a highly personal thing.

Of course there is general agreement on formal classifications of humor, such as wit, satire, irony, slapstick, and parody. There is also common agreement on techniques of humor, such as exaggeration, understatement, reversal from the normal, and dead pan. Yet when we try to define humor, we come to a vast puzzle. Is humor any of these oft-quoted definitions? "Man showing his fangs." "Release of tension." "Man's sense of superiority." "Failure of the ideal." "The incongruity of life." "Man's capacity to endure." "Attack on curable folly." "Man showing his compassion." And so on.

Perhaps we have so many incompatible ideas of what humor is because we are all different in personality, character, background, education, and experience. For this reason, humor may be in the "eye of the beholder." And only if we examine lasting works of humor, those that have stood the acid test of time, do we find common denominators. What are some of these? How about wisdom, compassion, pity, tolerance, understanding, and a sense of the brotherhood of man? Aren't these qualities present in the humorous works from the Greeks all the way down to the present? After all, a man must have these qualities in order to laugh at himself, and who can have a solid sense of humor without knowledge of his own shortcomings and the ability to take them in stride? How can you laugh at others if you can't laugh at yourself?

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *This piece can best be described as* (*a*) humorous; (*b*) melancholy; (*c*) contemplative; (*d*) absurd.

2. *What is meant by "humor is in the eye of the beholder"?*
(No answer; discussion only)

3. *Do you agree with the author that you can't really laugh at others unless you can laugh at yourself?*
(No answer; discussion only)

16. Dover Beach

THE SEA IS calm tonight,
The tide is full, the moon lies fair
Upon the straits;—on the French coast, the light
Gleams and is gone; the cliffs of England stand,
Glimmering and vast, out in the tranquil bay.
Come to the window, sweet is the night air!
Only, from the long line of spray
Where the sea meets the moon-blanch'd land,
Listen! you hear the grating roar
Of pebbles which the waves draw back, and fling,
At their return, up the high strand,
Begin, and cease, and then again begin,
With tremulous cadence slow, and bring
The eternal note of sadness in.

by Matthew Arnold.

Sophocles long ago
Heard it on the Aegean, and it brought
Into his mind the turbid ebb and flow
Of human misery; we
Find also in the sound a thought,
Hearing it by this distant northern sea.

The Sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *One feeling expressed in this poem can best be described by the word*
(*a*) optimism; (*b*) indifference; (*c*) hatred; (*d*) melancholy.

_____ 2. *In this poem, which attitude is expressed as important?*
(*a*) get what you can; (*b*) give it all away; (*c*) be true to loved ones; (*d*) what's the use?

3. *Compare the "attitude toward the universe" expressed here with that expressed by the excerpt from* Moby Dick.
(No answer; discussion only)

17. How Do They Do It?

¶ THE ARCTIC TERN often flies 10,000 miles in its migration from the Arctic to its winter home in Argentina; the golden plover covers over 9,000 miles going to its winter quarters. These are but two extreme examples of bird migrations, movements which carry millions of birds millions of miles every year. Some travel during daylight, but most travel at night. How can they navigate vast distances and pinpoint their destination? And pinpoint many of them do. Think of the shearwater, taken from its nest among thousands of other nests in Wales, then put on a plane to Boston and there released. In twelve days it was back on its own nest in Wales!

This ability of birds to match human navigation without the benefit of human intelligence, mathematics, and instruments, has fascinated man through the ages. But perhaps the most fascinating point of all is simple: we still don't know how they do it. Many theories have been brought forward. One is that birds have some built-in navigational system unknown to us. Another is that they use the magnetic field of the earth. A third is that they use the sun in the daytime and the moon and stars at night. A fourth is that they use pure "instinct." But there is no conclusive proof for any of these theories, even the most popular one, the sun-stars theory. For instance, in most cases blind-folded birds navigate as skillfully as those not blind-folded.

How do they do it? Wouldn't we like to know!

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *The tone of this piece is*
(*a*) apologetic; (*b*) arrogant; (*c*) comic; (*d*) none of the above.

_____ 2. *The main facts of this piece should help make man*
(*a*) proud; (*b*) humble; (*c*) conceited; (*d*) indifferent.

3. *Why would we like to know how birds navigate?*
(No answer; discussion only)

DGR-D

18. My Unpatriotic Opponent

As you read the following passage, try to evaluate the author's knowledge and attitude. Then answer the questions.

¶ I KNOW ALL you fine citizens of Oceania have heard how the black beasts from Utopia broke a sacred peace treaty and descended on our great country without warning, plundering our cities and turning our green fields into barren wastelands. You know how your ancestors—whether soldiers or farmers or workers—fought tirelessly until the ruthless invaders were driven from our shores. Your proud forefathers sacrificed and died for this great nation.

Now, only two hundred years later, my opponent in this election declares that it is time to heal old wounds and forget. He would open trade relations with these untrustworthy and heartless people who spilled the red blood of your own kin. And I say to you solemnly that he is untrue to every principle our great country and its proud flag stand for. He is even willing to give comfort to our enemies. What could be worse than that?

a) In which sentence is the author most intolerant? Draw a line under the sentence.

b) In which sentence does he come to a sweeping conclusion with no facts to back him up? Draw two lines under the sentence.

c) What *emotional* expressions does he use to flatter his listeners in Oceania? List some.

d) What *emotional* expressions does he use to blacken the people of Utopia? List some.

19. Conscience

¶ AFTER ALL, THE practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right.

In the blank at the beginning of the sentence, write the letter of the correct answer.

____ 1. *The main idea of this piece is*
(*a*) if you do not like a law, have it changed; (*b*) obey the laws of the land; (*c*) let your conscience be your guide; (*d*) the majority is always wrong.

____ 2. *Which word best describes the tone of this article?*
(*a*) idealistic; (*b*) practical; (*c*) subversive; (*d*) democratic.

20. *From* Passage to India

In this selection from one of Whitman's best poems, Passage to India, *he discusses the nature of the prime mover of the universe and his own relationship to that power.*

O THOU transcendent,
Nameless, the fiber and the breath,
Light of the light, shedding forth universes, thou center of them,
Thou mightier center of the true, the good, the loving,
Thou moral, spiritual fountain—affection's source—thou reservoir,
(O pensive soul of me—O thirst unsatisfied—waitest not there?
Waitest not haply for us somewhere there the Comrade perfect?)
Thou pulse—thou motive of the stars, suns, systems,
That, circling, move in order, safe, harmonious,
Athwart the shapeless vastnesses of space,
How should I think, how breathe a single breath, how speak, if out of myself,
I could not launch, to those, superior universes?

by Walt Whitman.

In the blank at the beginning of the sentence, write the letter of the correct answer.

_____ 1. *Which word best describes Whitman's conception of the prime force of the universe?*
(*a*) perfection; (*b*) hostility; (*c*) indifference; (*d*) nothingness.

2. *Contrast Whitman's attitude with that expressed by Ahab in the piece from* Moby Dick. *Which attitude is closer to your own?*
(No answer; discussion only)

Key to Getting the Idea

	First Answer	Second Answer
1. China	d	c
2. Fact and Opinion	b	Discussion
3. War	c	Discussion
4. Are We All Snobs?	b	Discussion
5. Courage	b	Discussion
6. The Greeks	a	Discussion
7. Field Marshal Rommel	b	c
8. Three Poems	Discussion	
9. A Good School is a Bad Business	d	Discussion
10. From the American Democrat	d	Discussion
11. Because It's There	c	d
12. Composed In the Valley Near Dover . . .	c	Discussion
13. The Range of Human Behavior	d	Discussion
14. From Moby Dick	b	Discussion
15. But Is It Funny?	c	Discussion
16. Dover Beach	d	c
17. How Do They Do It?	d	b
18. My Unpatriotic Opponent	Discussion	
19. Conscience	c	a
20. From Passage to India	a	Discussion

DGR-D

BUILDING VOCABULARY

PROBABLY MOST READERS acquire at least two thirds of their total reading vocabulary from seeing and learning words as they appear in context. Recognizing word parts (roots, prefixes, suffixes, etc.) is something you have had considerable practice with in earlier grades. This vocabulary section concentrates upon giving you experience in recognizing word meanings from their use in context. The selections you will read contain many words that will probably be unfamiliar to you and some familiar words that are used in unusual ways. But in most cases you will find that the meanings are clear because of the way the words appear in context.

If the word meanings are not clear, or if you are simply curious to find out whether or not you have guessed the meanings correctly, consult a dictionary. People with large vocabularies usually have a great deal of curiosity about words—they like to use words; they like to find out where words come from and how they are put together. They use the dictionary frequently, not necessarily because they need to, but because the dictionary can satisfy their curiosity and reinforce their retention of the word meaning.

Context, curiosity, and dictionary—these are the three strongest weapons for developing word power. The following selections will give you practice in exercising all three of these tools.

First, read the selections primarily for information—getting the general meaning of the word from *context*. Next, exercise your *curiosity* by thinking of other ways in which the same word might be used for different meanings. Think of synonyms for the word and decide if they would be as effective. Finally, cement the meaning of the word in your mind by looking up the *dictionary* definition. See if the word has a history, what language or languages it was derived from, or how the various parts of the word are combined to make a new meaning.

As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

Character Sketch of George Washington

I think I knew General Washington intimately and thoroughly; and, were I called on to *delineate*[1] his character, it should be in terms like these.

His mind was great and powerful, without being of the very first order; his *penetration*[2] strong, though not so acute as that of a Newton, Bacon, or Locke; and, as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But, if *deranged*[3] during the course of the action, if any member of his plan was *dislocated*[4] by sudden circumstances, he was slow in readjustment. The consequence was that he often failed in the field, and rarely against an enemy in station, as at Boston and New York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was *prudence,*[5] never acting until every circumstance, every consideration, was maturely weighed; *refraining*[6] if he saw a doubt, but, when once decided, going through with his purpose whatever obstacles opposed. His *integrity*[7] was most pure, his justice the most inflexible I have ever known, no motives of interest or *consanguinity,*[8] of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the words, a wise, a good, and a great man. His temper was naturally high-toned; but reflection and resolution had obtained a firm and habitual *ascendancy*[9] over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses he was honorable, but exact; liberal in contributions to whatever promised utility; but frowning and *unyielding*[10] on all visionary projects and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His *person,*[11] you know, was fine, his stature exactly what one would wish, his *deportment*[12] easy, erect, and noble; the best horseman of his age, and the most graceful figure that could be seen on horseback. Although, in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his *colloquial*[13] talents were not above mediocrity, possessing neither *copiousness*[14] of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. Yet he wrote readily, rather *diffusely,*[15] in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with *journalizing*[16] his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in few points indifferent; and it may truly be said that never did nature and fortune combine more perfectly to make a man great and to place him in the same *constellation*[17] with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly *train;*[18] and of *scrupulously*[19] obeying the laws

By Thomas Jefferson, in a Letter to Dr. Walter Jones, January 2, 1814.

DGR-D

through the whole of his career, civil and military, of which the history of the world furnishes no other example. . . .

He has often declared to me that he considered our new Constitution as an experiment on the *practicability*[20] of republican government, and with what dose of liberty man could be trusted for his own good; that he was determined the experiment should have a fair trial, and would lose the last drop of his blood in support of it. . . .

These are my opinions of General Washington, which I would *vouch*[21] at the judgment seat of God, having been formed on an acquaintance of thirty years. I served with him in the Virginia legislature from 1769 to the Revolutionary War, and again a short time in Congress, until he left us to take command of the army. During the war and after it we corresponded occasionally, and in the four years of my *continuance*[22] in the office of Secretary of State our *intercourse*[23] was daily, confidential and cordial. . . .

Exercise 1. "Character Sketch of George Washington." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

1. _____ a. _____
   b. _____
2. _____ a. _____
   b. _____
3. _____ a. _____
   b. _____
4. _____ a. _____
   b. _____
5. _____ a. _____
   b. _____
6. _____ a. _____
   b. _____
7. _____ a. _____
   b. _____
8. _____ a. _____
   b. _____
9. _____ a. _____
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10. _____ a. _____
    b. _____
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    b. _____
12. _____ a. _____
    b. _____
13. _____ a. _____
    b. _____
14. _____ a. _____
    b. _____

15. _____ a. _____
b. _____
16. _____ a. _____
b. _____
17. _____ a. _____
b. _____
18. _____ a. _____
b. _____
19. _____ a. _____
b. _____
20. _____ a. _____
b. _____
21. _____ a. _____
b. _____
22. _____ a. _____
b. _____
23. _____ a. _____
b. _____

On the lettered lines below, enter additional words you may have noted of whose meaning you are uncertain. Then at (1) *write in your own definition and at* (2) *enter the best definition your dictionary gives.*

A. _____ (1) _____
(2) _____
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L. _____ (1) _____
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DGR-D

As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

Thoughts on Travel

There is hardly any thing that shows the short-sightedness or *capriciousness*[1] of the imagination more than traveling does. With change of place we change our ideas; nay, our opinions and feelings. We can by an effort indeed transport ourselves to old and long-forgotten scenes, and then the picture of the mind revives again; but we forget those that we have just left. It seems that we can think but of one place at a time. The canvas of the *fancy*[2] is but of a certain extent, and if we paint one set of objects upon it, they immediately efface every other. . . .

I have no objection to go to see ruins, *aqueducts,*[3] pictures, in company with a friend or a party, but rather the contrary. They are intelligible matters, and will bear talking about. The sentiment here is not *tacit,*[4] but *communicable*[5] and *overt.*[6] Salisbury Plain is barren of criticism, but Stonehenge will bear a discussion *antiquarian,*[7] *picturesque,*[8] and philosophical. In setting out on a party of pleasure, the first consideration always is where we shall go to: in taking a solitary ramble, the question is what we shall meet with by the way. "The mind is its own place"; nor are we anxious to arrive at the end of our journey. I can myself do the honors indifferently well to works of art and curiosity. . . .

I should not feel confident in venturing on a journey in a foreign country without a companion. I should want at intervals to hear the sound of my own language. There is an involuntary *antipathy*[9] in the mind of an Englishman to foreign manners and notions that requires the assistance of social sympathy to carry it off. As the distance from home increases, this relief, which was at first a luxury, becomes a passion and an appetite. A person would almost feel *stifled*[10] to find himself in the deserts of Arabia without friends and countrymen: there must be allowed to be something in the view of Athens or old Rome that claims the *utterance*[11] of speech; and I own that the Pyramids are too mighty for any single *contemplation.*[12] In such situations, so opposite to all one's ordinary train of ideas, one seems a species by one's self, a limb torn off from society, unless one can meet with instant fellowship and support.

Yet I did not feel this want or craving very pressing once, when I first set my foot on the laughing shores of France. Calais was peopled with novelty and delight. The confused, busy *murmur*[13] of the place was like oil and wine poured into my ears; nor did the Mariners' Hymn, which was sung from the top of an old crazy vessel in the harbor, as the sun went down, send an alien sound into my soul. I only breathed the air of general humanity. I walked over "the vine-covered hills and gay regions of France," erect and satisfied; for the image of man was not cast down and chained to the foot of *arbitrary*[14] thrones: I was at no loss for language, for that of all the great schools of painting was open to me. The whole is vanished like a shade. Pictures, heroes, glory, freedom, all are fled: nothing remains but the Bourbons and the French People!—

There is undoubtedly a sensation in traveling into foreign parts that is to be had nowhere else: but it is more pleasing at the time than lasting. It is too remote from our habitual associations to be a common topic of discourse or reference, and, like a dream or another state of existence, does not piece into our daily modes of life. It is an *animated*[15] but a momentary *hallucination.*[16] It demands an effort to exchange our actual for our ideal identity; and to feel the pulse of our old *transports*[17] revive very keenly, we must "jump" all our present comforts and connections. Our romantic and *itinerant*[18] character is not to be *domesticated.*[19] Dr. Johnson remarked how little foreign travel added to the facilities of conversation in those who had been abroad. In fact, the

Adapted from "On Going a Journey" by William Hazlitt.

time we have spent there is both delightful, and, in one sense, instructive; but it appears to be cut out of our substantial, downright existence, and never to join kindly on to it. We are not the same, but another, and perhaps more *enviable*[20] individual, all the time we are out of our own country. We are lost to ourselves as well as to our friends. . . .

Those who wish to forget painful thoughts do well to absent themselves for a while from the ties and objects that recall them: but we can be said only to fulfill our destiny in the place that gave us birth. I should on this account like well enough to spend the whole of my life in traveling abroad, if I could anywhere borrow another life to spend afterwards at home!

Exercise 2. "Thoughts on Travel." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropropriate definition your dictionary gives for this word.*

1. _____ a. _____
   b. _____
2. _____ a. _____
   b. _____
3. _____ a. _____
   b. _____
4. _____ a. _____
   b. _____
5. _____ a. _____
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6. _____ a. _____
   b. _____
7. _____ a. _____
   b. _____
8. _____ a. _____
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   b. _____
10. _____ a. _____
    b. _____
11. _____ a. _____
    b. _____
12. _____ a. _____
    b. _____
13. _____ a. _____
    b. _____
14. _____ a. _____
    b. _____
15. _____ a. _____
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16. _____ a. _____
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17. _____ a. _____
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18. _____ a. _____
b. _____

19. _____ a. _____
b. _____

20. _____ a. _____
b. _____

On the lettered lines below, enter additional words you may have noted of whose meaning you are uncertain. Then at (1) write in your own definition and at (2) enter the best definition your dictionary gives.

A. _____ (1) _____
(2) _____

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As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

Archimedes

Archimedes was *illustrious*,[1] not only by his great ability in geometry, but by his birth, as he was King Hiero's relation. Sensible alone to the pleasures of the mind, and highly *averse*[2] to the hurry and *tumult*[3] of business and government, he devoted himself solely to the study of a science, whose *sublime*[4] speculations on truths purely intellectual and spiritual, and entirely distinct from matter, have such attraction for the learned of the first rank, as scarce leaves them at liberty to apply themselves to any other objects.

Hiero had, however, sufficient influence over Archimedes to engage him to descend from those lofty speculations to the practice of those mechanics which depend on the hand, but are disposed and directed by the head. He pressed him continually, not to employ his art always in soaring after *immaterial*[5] and intellectual objects, but to bring it down to sensible and *corporeal*[6] things, and to render his reasonings in some measure more evident and familiar to the *generality*[7] of mankind, by joining them experimentally with things of use.

Archimedes frequently *conversed*[8] with the king, who always heard him with great attention and extreme pleasure. One day, when he was explaining to him the wonderful effects of the powers of motion, he proceeded to demonstrate, "That with a certain given power any weight whatsoever might be moved." And applauding himself afterward on the force of his demonstration, he ventured to boast, that if there were another world besides this we inhabit, by going to that he could remove this at pleasure. The king, surprised and delighted, desired him to put his position in *execution*,[9] by removing some great weight with a small force.

Archimedes, preparing to satisfy the just and rational curiosity of his kinsman and friend, chose out one of the *galleys*[10] in the port and caused it to be drawn on shore with great labor by abundance of men. He then ordered its usual *lading*[11] to be put on board, and besides that, as many men as it could hold. Afterward, placing himself at some distance, and sitting at his ease, without trouble, or *exerting*[12] his strength in the least, by only moving with his hand the end of a machine, which he had provided with numerous cords and pulleys, he drew the galley to him upon the land, with as much ease and as steadily as if it had swum upon the water.

The king, upon the sight of so *prodigious*[13] an effect of the powers of motion, was entirely astonished; and judging from that experiment of the *efficacy*[14] of the art, he earnestly *solicited*[15] Archimedes to make several sorts of machines and *battering*[16] engines for sieges and attacks, as well for the defense as *assault*[17] of places.

It has been sometimes asked, whether the sublime knowledge of which we speak be necessary to a king; and if the study of art and sciences ought to form part of the education of a young prince? What we read here demonstrates their utility. If king Hiero had *wanted*[18] taste and curiosity, and employed himself solely in his pleasures, Archimedes would have remained inactive in his *closet*,[19] and all his extraordinary science been of no advantage to his country. What treasures of useful knowledge lie buried in *obscurity*,[20] and in a manner hid under the earth, because princes set no value upon learned men, and consider them as persons useless to the state! But when, in their youth, they have *imbibed*[21] some small *tincture*[22] of arts and sciences (for the study of princes ought to extend no farther in that point), they *esteem*[23] such as distinguish themselves by their learning, sometimes converse with them, and hold them in honor; and by so glorious a protection make way for valuable dis-

From THE ANCIENT HISTORY OF THE EGYPTIANS, CARTHAGINIANS, ASSYRIANS, BABYLONIANS, MEDES AND PERSIANS, CRECIANS AND MACEDONIANS, Vol. viii by Charles Rollin.

DGR-D

coveries, of which the state soon reaps the advantage. Syracuse had this obligation to Hiero, which, without doubt, was the effect of his excellent education; for he had been bred with uncommon care and attention.

Exercise 3. "Archimedes." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

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As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

Northern Battleground for the Colonies

It was a feature *peculiar*[1] to the colonial wars of North America, that the toils and dangers of the wilderness were to be encountered before the adverse hosts could meet. A wide and apparently an *impervious*[2] boundary of forests *severed*[3] the possessions of the hostile provinces of France and England. The *hardy*[4] colonist, and the trained European who fought at his side, frequently *expended*[5] months in struggling against the rapids of the streams, or in effecting the rugged passes of the mountains, in *quest*[6] of an opportunity to exhibit their courage in a more *martial*[7] conflict. But, *emulating*[8] the patience and self-denial of the practised native warriors, they learned to overcome every difficulty; and it would seem that, in time, there was no *recess*[9] of the woods so dark, nor any secret place so lovely, that it might claim *exemption*[10] from the *inroads*[11] of those who had pledged their blood to *satiate*[12] their vengeance, or to uphold the cold and selfish policy of the distant monarchs of Europe.

Perhaps no district throughout the wide extent of the *intermediate*[13] frontiers can furnish a livelier picture of the cruelty and fierceness of the savage warfare of those periods than the country which lies between the headwaters of the Hudson and the adjacent lakes.

The facilities which nature had there offered to the march of the *combatants*[14] were too obvious to be neglected. The lengthened *sheet*[15] of the Champlain stretched from the frontiers of Canada to deep within the borders of the neighboring province of New York, forming a natural passage across half the distance that the French were compelled to master in order to strike their enemies. Near its southern *termination*[16] it received the contributions of another lake, whose waters were so *limpid*[17] as to have been exclusively selected by the Jesuit missionaries to perform the typical *purification*[18] of baptism, and to obtain for it the title of lake "du Saint Sacrement." The less *zealous*[19] English thought they *conferred*[20] a sufficient honor on its *unsullied*[21] fountains when they bestowed the name of their reigning prince, the second of the house of Hanover. The two united to rob the *untutored*[22] possessors of its wooded scenery of their native right to *perpetuate*[23] its original appellation of "Horican."

Winding its way among countless islands, and *imbedded*[24] in mountains, the "holy lake" extended a dozen *leagues*[25] still farther to the south. With the high plain that there *interposed*[26] itself to the further passage of the water, commenced a *portage*[27] of as many miles, which conducted the adventurer to the banks of the Hudson, at a point where, with the usual obstructions of the rapids, or *rifts*,[28] as they were then termed in the language of the country, the river became *navigable*[29] to the tide.

While, in the pursuit of their daring plans of annoyance, the restless enterprise of the French even attempted the distant and difficult *gorges*[30] of the Alleghany, it may easily be imagined that their *proverbial*[31] acuteness would not overlook the natural advantages of the district. It became, *emphatically*,[32] the bloody arena, in which most of the battles for the mastery of the colonies were contested. Forts were erected at the different points that commanded the facilities of the route, and were taken and retaken, *razed*[33] and rebuilt, as victory alighted on the hostile banners. While the *husbandman*[34] shrank back from the dangerous passes, within the safer boundaries of the more ancient settlements, armies larger than those that had often disposed of the *scepters*[35] of the mother countries were seen to bury themselves in these forests, whence they rarely returned but in skeleton bands, *haggard*[36] with care or dejected by defeat. Though the arts of peace were un-

From THE LAST OF THE MOHICANS by James Fenimore Cooper.

known to this fatal region, its forests were alive with men; its shades and glens rang with the sounds of martial music, and the echoes of its mountains threw back the laugh, or repeated the *wanton*[37] cry, of many a gallant and reckless youth, as he hurried by them in the noontide of his spirits, to slumber in a long night of forgetfulness.

Exercise 4. "Northern Battleground for the Colonies." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

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On the lettered lines below, enter additional words you may have noted of whose meaning you are uncertain. Then at (1) *write in your own definition and at* (2) *enter the best definition your dictionary gives.*

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As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

The Six Nations

The Europeans found that immense region which lies between the Penobscot and the Potomac, the Atlantic and the Mississippi, in the possession of a people who sprang from the same stock. In one or two points of this immense boundary, their limits may have been a little *extended*[1] or *curtailed*[2] by the surrounding nations, but such, in general terms, was the extent of their territory. The *generic*[3] name of this people was the Wapanachki. They were fond, however, of calling themselves the "Lenni Lenape," which of itself signifies an "unmixed people." It would far exceed the information of the author to *enumerate*[4] a *moiety*[5] of the communities, or tribes, into which this race of beings was subdivided. Each tribe had its own name, chiefs, hunting grounds, and frequently, *dialect*.[6] Like the *feudal*[7] princes of the old world, they fought among themselves, and exercised most of the other privileges of *sovereignty*.[8] Still, they admitted the claims of a common origin, a similar language, and of that moral interest which was

From "Preface" to THE LAST OF THE MOHICANS by James Fenimore Cooper.

DGR-D

so faithfully and so wonderfully transmitted through their *traditions.*[9] One branch of this numerous people was seated on a beautiful river, known as the "Lenapewihittuck," where the "long house" or Great Council Fire of the nation was universally admitted to be established.

The tribe that possessed the country which now composes the southwestern parts of New England, that portion of New York that lies east of the Hudson, and the country even much farther to the south, was a mighty people, called the "Mahicanni," or, more commonly, the "Mohicans." The latter word has since been corrupted by the English into "Mohegan."

The tribe that guarded the sacred *precincts*[10] of the council house was distinguished for ages by its flattering title of the "Lenape," but after the English changed the *appellation*[11] of their river to "Delaware," they came gradually to be known by the same name. In the use of these terms, however, great delicacy of *perception*[12] was observed among themselves. These shades of expression *pervade*[13] their language, *tempering*[14] all their communications, and frequently *imparting*[15] its *pathos*[16] or energy to their eloquence.

For many hundreds of miles along the northern boundaries of the Lenape was seated another people, similarly situated as to subdivisions, descent, and language. They were called by their neighbors the "Mengwe." These northern savages were for a time, however, less powerful and less united than the Lenape. In order to *obviate*[17] this disadvantage, five of the most powerful and warlike of their tribes, who lay nearest to the council house of their enemies, *confederated*[18] for the purposes of mutual defense, being, in truth, the oldest United Republics of which the history of North America furnishes any evidence. These tribes were the Mohawks, the Oneidas, the Senecas, the Cayugas, and the Onondagas. At a later day, a straggling band of their race, which had "gone nigher to the sun," was *reclaimed,*[19] and admitted into a full communion of all their political privileges. This tribe (the Tuscarora) increased their number so far that the English changed the appellation they had given the confederation from the "Five" to the "Six Nations." The word nation is sometimes applied to a community, and sometimes to the people, in their most extended sense. The Mengwe were often called by their Indian neighbors the "Maquas," and frequently, by way of *contempt,*[20] "Mingoes." The French gave them the name of "Iroquois," which was probably a *corruption*[21] of one of their own terms.

There is a well-*authenticated*[22] and disgraceful history of the means by which the Dutch on one side and the Mengwe on the other succeeded in persuading the Lenape to lay aside their arms, trusting their defense entirely to the latter, and becoming, in short, in the *figurative*[23] language of the natives, "women." The policy on the part of the Dutch was a safe one, however generous it may have been. From that moment may be dated the downfall of the greatest and most civilized of the Indian nations that existed within the limits of the present United States. Robbed by the whites, and murdered and *oppressed*[24] by the savages, they lingered for a time around their council fire, but finally broke off in bands and sought refuge in the western wilds. Like the *luster*[25] of the dying lamp, their glory shone the brightest as they were about to become *extinct.*[26]

Exercise 5. "The Six Nations." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

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On the lettered lines below, enter additional words you may have noted of whose meaning you are uncertain. Then at (1) write in your own definition and at (2) enter the best definition your dictionary gives.

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As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

On The Stagecoach

In a stagecoach the passengers are for the most part wholly unknown to one another, and without expectation of ever meeting again when their journey is at an end. One should therefore imagine that it was of little importance to any of them what conjectures the rest should form concerning him. Yet so it is, that as all think themselves secure from *detection,*[1] all assume that character of which they are most *desirous,*[2] and on no occasion is the general ambition of superiority more apparently indulged.

On the day of our departure, in the twilight of the morning, I ascended the vehicle with three men and two women, my fellow-travelers. It was easy to observe the affected *elevation*[3] of *mien*[4] with which everyone entered, and the *supercilious*[5] *civility*[6] with which they paid their compliments to each other. When the first ceremony was *dispatched,*[7] we sat silent for a long time, all

From "Adventurer" 25 August, 1753 by Samuel Johnson.

employed in collecting importance into our faces, and endeavoring to strike *reverence*[8] and *submission*[9] into our companions.

It is always observable that silence *propagates*[10] itself, and that the longer talk has been *suspended*[11] the more difficult it is to find anything to say. We began now to wish for conversation, but no one seemed inclined to descend from his dignity, or first propose a topic of discourse. At last a *corpulent*[12] gentleman, who had equipped himself for this expedition with a scarlet *surtout*[13] and a large hat with a broad lace, drew out his watch, looked on it in silence, and then held it dangling at his finger. This was, I suppose, understood by all the company as an invitation to ask the time of day, but nobody appeared to heed his *overture;*[14] and his desire to be talking so far overcame his resentment that he let us know of his own accord that it was past five, and that in two hours we should be at breakfast.

His *condescension*[15] was thrown away; we continued all *obdurate;*[16] the ladies held up their heads; I amused myself with watching their behavior; and of the other two, one seemed to employ himself in counting the trees as we drove by them, the other drew his hat over his eyes and *counterfeited*[17] a slumber. The man of *benevolence,*[18] to show that he was not depressed by our neglect, hummed a tune and beat time upon his snuffbox.

Thus universally displeased with one another, and not much delighted with ourselves, we came at last to the little inn appointed for our *repast;*[19] and all began at once to *recompense*[20] themselves for the constraint of silence by innumerable questions and orders to the people that attended us. At last what everyone had called for was got, or declared impossible to be got at that time, and we were persuaded to sit around the same table; the gentleman in the red surtout looked again upon his watch, told us that we had half an hour to spare, but he was sorry to see so little merriment among us; that all fellow-travelers were for the time upon the level, and that it was always his way to make himself one of the company. "I remember," says he, "it was on just such a morning as this that I and my Lord Mumble and the Duke of Tenterden were out upon a *ramble:*[21] we called at a little house as it might be this; and my landlady, I warrant you, not suspecting to whom she was talking, was so *jocular*[22] and *facetious,*[23] and made so many merry answers to our questions, that we were all ready to burst with laughter. At last the good woman, happening to overhear me whisper to the Duke and call him by his title, was so surprised and confounded that we could scarcely get a word from her; and the Duke has never met me from that day to this but he talks of the little house, and quarrels with me for terrifying the landlady."

He had scarcely time to congratulate himself on the *veneration*[24] which this narrative must have procured him from the company, when one of the ladies, having reached out for a plate on a distant part of the table, began to remark the inconveniences of traveling and the difficulty which they who never sat at home without a great number of attendants found in performing for themselves such offices as the road required; but that people of quality often traveled in disguise, and might be generally known from the vulgar by their condescension to poor innkeepers and the allowance which they made for any *defect*[25] in their entertainment; that for her part, while people were civil and meant well, it was never her custom to find fault, for one was not to expect upon a journey all that one enjoyed at one's own house. . . .

Thus we traveled on four days with *malevolence*[26] perpetually increasing, and without any endeavor but to *outvie*[27] each other in superciliousness and neglect; and when any two of us could separate ourselves for a moment, we vented our indignation at the sauciness of the rest.

At length the journey was at an end, and time and chance, that strip off all disguises, have discovered that the intimate of lords and dukes is a nobleman's butler, who has furnished a shop with the money he has saved; the man who deals so largely in the funds is a clerk of a broker in Change-alley; the lady who so carefully concealed her quality keeps a cookshop behind the Exchange; and the young man who is so happy in the friendship of the judges, *engrosses*[28] and *transcribes*[29] for bread in a *garret*[30] of the Temple. Of one of the women only I could make no disadvantageous detection, because she had assumed no character, but accommodated herself to the scene before her without struggle for distinction or superiority.

Exercise 6. "On The Stagecoach." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

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As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

The Puritans

We would speak here of the Puritans, the most remarkable body of men, perhaps, which the world has ever produced. The *odious*[1] and ridiculous parts of their character lie on the surface. . . .

For many years after the Restoration, they were the theme of unmeasured *invective*[2] and *derision.*[3] They were exposed to the utmost *licentiousness*[4] of the press and of the stage, at the time when the press and the stage were most licentious. They were not men of letters; they were, as a body, unpopular; they could not defend themselves, and the public would not take them under its protection. They were therefore abandoned, without reserve, to the tender mercies of the *satirists*[5] and dramatists. The *ostentatious*[6] simplicity of their dress, their sour aspect, their nasal *twang,*[7] their stiff *posture,*[8] their long graces, their Hebrew names, the Scriptural phrases which they introduced on every occasion, their contempt of human learning, their *detestation*[9] of polite amusements, were indeed fair game for the laughers. . . .

Those who roused the people to resistance, who directed their measures through a long series of eventful years, who formed out of the most unpromising materials the finest army that Europe had ever seen, who trampled down king, church, and aristocracy, who, in the short intervals of domestic *sedition,*[10] made the name of England terrible to every nation on the face of the earth, were no vulgar fanatics. . . .

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an *overruling*[11] Providence, they habitually *ascribed*[12] every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious *homage*[13] which other *sects*[14] substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on his *intolerable*[15] brightness, and to *commune*[16] with him face to face. Hence originated their contempt for *terrestrial*[17] distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognized no title to superiority but his favor, and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the *oracles*[18] of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of *menials,*[19] legions of ministering angels had charge over them. Their palaces were houses not made with hands; their *diadems*[20] crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the *imposition*[21] of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a *felicity*[22] which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had

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From "Milton and the Puritans" by Thomas Babington Macaulay.

been *ordained*[23] on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the Evangelist and the harp of the *prophet.*[24] He had been *wrested*[25] by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been *rent,*[26] that the dead had risen, that all nature had *shuddered*[27] at the sufferings of her expiring God.

Thus the Puritan was made up of two different men, the one all self-*abasement,*[28] *penitence,*[29] gratitude, passion, the other proud, calm, inflexible, *sagacious.*[30]

Exercise 7. "The Puritans." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

1. ..... a. .....
   b. .....
2. ..... a. .....
   b. .....
3. ..... a. .....
   b. .....
4. ..... a. .....
   b. .....
5. ..... a. .....
   b. .....
6. ..... a. .....
   b. .....
7. ..... a. .....
   b. .....
8. ..... a. .....
   b. .....
9. ..... a. .....
   b. .....
10. ..... a. .....
    b. .....
11. ..... a. .....
    b. .....
12. ..... a. .....
    b. .....
13. ..... a. .....
    b. .....
14. ..... a. .....
    b. .....
15. ..... a. .....
    b. .....
16. ..... a. .....
    b. .....
17. ..... a. .....
    b. .....

18. _____ a. _____
b. _____
19. _____ a. _____
b. _____
20. _____ a. _____
b. _____
21. _____ a. _____
b. _____
22. _____ a. _____
b. _____
23. _____ a. _____
b. _____
24. _____ a. _____
b. _____
25. _____ a. _____
b. _____
26. _____ a. _____
b. _____
27. _____ a. _____
b. _____
28. _____ a. _____
b. _____
29. _____ a. _____
b. _____
30. _____ a. _____
b. _____

On the lettered lines below, enter additional words you may have noted of whose meaning you are uncertain. Then at (1) *write in your own definition and at* (2) *enter the best definition your dictionary gives.*

A. _____ (1) _____
(2) _____
B. _____ (1) _____
(2) _____
C. _____ (1) _____
(2) _____
D. _____ (1) _____
(2) _____
E. _____ (1) _____
(2) _____
F. _____ (1) _____
(2) _____
G. _____ (1) _____
(2) _____
H. _____ (1) _____
(2) _____

As you read the following selection, put a light check mark in the margin opposite all of the italicized words that you do not know. Try to guess at the meanings of these words from the context. Then go on to do the exercises at the end of the selection.

Egdon Heath

A Saturday afternoon in November was approaching the time of twilight, and the vast *tract*[1] of unenclosed wild known as Egdon Heath embrowned itself moment by moment. Overhead the hollow stretch of whitish cloud shutting out the sky was as a tent which had the whole *heath*[2] for its floor.

The heaven being spread with this *pallid*[3] screen and the earth with the darkest vegetation, their meeting-line at the horizon was clearly marked. In such contrast the heath wore the appearance of an installment of night which had taken up its place before its astronomical hour was come: darkness had to a great extent arrived hereon, while day stood distinct in the sky. Looking upward, a *furze*[4]-cutter would have been inclined to continue work; looking down, he would have decided to finish his *faggot*[5] and go home. The distant rims of the world and of the *firmament*[6] seemed to be a division in time no less than a division in matter. The face of the heath by its mere complexion added half an hour to evening; it could in like manner retard the dawn, sadden noon, anticipate the frowning of storms scarcely *generated,*[7] and intensify the *opacity*[8] of a moonless midnight to a cause of shaking and dread.

In fact, precisely at this *transitional*[9] point of its nightly roll into darkness the great and particular glory of the Egdon waste began, and nobody could be said to understand the heath who had not been there at such a time. It could best be felt when it could not clearly be seen, its complete effect and explanation lying in this and the succeeding hours before the next dawn: then, and only then, did it tell its true tale. The spot was, indeed, a near relation of night, and when night showed itself an apparent tendency to *gravitate*[10] together could be perceived in its shades and the scene. The *somber*[11] stretch of rounds and hollows seemed to rise and meet the evening gloom in pure sympathy, the heath exhaling darkness as rapidly as the heavens precipitated it. And so the *obscurity*[12] in the air and the obscurity in the land closed together in a black *fraternization*[13] toward which each advanced halfway.

The place became full of a watchful *intentness*[14] now; for when other things sank brooding to sleep the heath appeared slowly to awake and listen. Every night its *Titanic*[15] form seemed to await something; but it had waited thus, unmoved, during so many centuries, through the crises of so many things, that it could only be imagined to await one last crisis—the final overthrow.

It was a spot which returned upon the memory of those who loved it with an aspect of peculiar and kindly *congruity.*[16] Smiling *champaigns*[17] of flowers and fruit hardly do this, for they are permanently harmonious only with an existence of better reputation as to its issues than the present. Twilight combined with the scenery of Egdon Heath to evolve a thing *majestic*[18] without severity; impressive without showiness, emphatic in its *admonitions,*[19] grand in its simplicity. The qualifications which frequently invest the *façade*[20] of a prison with far more dignity than is found in the façade of a palace double its size lent to this heath a *sublimity*[21] in which spots *renowned*[22] for beauty of the accepted kind are utterly wanting. Fair *prospects*[23] wed happily with fair times; but alas, if times be not fair! Men have oftener suffered from the *mockery*[24] of a place too smiling for their reason than from the oppression of surroundings oversadly *tinged.*[25] Haggard Egdon appealed to a subtler and scarcer instinct, to a more recently learned emotion, than that which responds to the sort of beauty called charming and fair. . . .

The time seems near, if it has not actually ar-

From THE RETURN OF THE NATIVE by Thomas Hardy.

DGR-D

rived, when the *chastened*[26] sublimity of a moor, a sea, or a mountain will be all of nature that is absolutely in keeping with the moods of the more thinking among mankind. And ultimately, to the commonest tourist, spots like Iceland may become what the vineyards and *myrtle*[27]-gardens of South Europe are to him now; and Heidelberg and Baden be passed unheeded as he hastens from the Alps to the sand dunes of Scheveningen.

The most thoroughgoing *ascetic*[28] could feel that he had a natural right to wander on Egdon: he was keeping within the line of legitimate *indulgence*[29] when he laid himself open to influences such as these. Colors and beauties so far subdued were, at least, the birthright of all. Only in summer days of highest *feather*[30] did its mood touch the level of gaiety. Intensity was more usually reached by way of the brilliant, and such a sort of intensity was often arrived at during winter darkness, tempests, and mists. Then Egdon was aroused to *reciprocity;*[31] for the storm was its lover, and the wind its friend. Then it became the home of strange *phantoms;*[32] and it was found to be the hitherto unrecognized original of those wild regions of obscurity which are vaguely felt to be compassing us about in midnight dreams of flight and disaster, and are never thought of after the dream till revived by scenes like this.

Exercise 8. "Egdon Heath." *On the dotted lines following each number, copy each word italicized in the preceding essay. Then write in your own definition of its meaning (guess if you wish to, from the usage in the sentence) on line* a. *On line* b *insert the most appropriate definition your dictionary gives for this word.*

1. _____ a. _____
   b. _____
2. _____ a. _____
   b. _____
3. _____ a. _____
   b. _____
4. _____ a. _____
   b. _____
5. _____ a. _____
   b. _____
6. _____ a. _____
   b. _____
7. _____ a. _____
   b. _____
8. _____ a. _____
   b. _____
9. _____ a. _____
   b. _____
10. _____ a. _____
    b. _____
11. _____ a. _____
    b. _____
12. _____ a. _____
    b. _____
13. _____ a. _____
    b. _____

14. _____ a. _____
b. _____
15. _____ a. _____
b. _____
16. _____ a. _____
b. _____
17. _____ a. _____
b. _____
18. _____ a. _____
b. _____
19. _____ a. _____
b. _____
20. _____ a. _____
b. _____
21. _____ a. _____
b. _____
22. _____ a. _____
b. _____
23. _____ a. _____
b. _____
24. _____ a. _____
b. _____
25. _____ a. _____
b. _____
26. _____ a. _____
b. _____
27. _____ a. _____
b. _____
28. _____ a. _____
b. _____
29. _____ a. _____
b. _____
30. _____ a. _____
b. _____
31. _____ a. _____
b. _____
32. _____ a. _____
b. _____

On the lettered lines below, enter additional words you may have noted of whose meaning you are uncertain. Then at (1) *write in your own definition and at* (2) *enter the best definition your dictionary gives.*

A. _____ (1) _____
(2) _____
B. _____ (1) _____
(2) _____

DGR-D

C. _____ (1) _____
(2) _____

D. _____ (1) _____
(2) _____

E. _____ (1) _____
(2) _____

F. _____ (1) _____
(2) _____

G. _____ (1) _____
(2) _____

H. _____ (1) _____
(2) _____

I. _____ (1) _____
(2) _____

J. _____ (1) _____
(2) _____

K. _____ (1) _____
(2) _____

L. _____ (1) _____
(2) _____

M. _____ (1) _____
(2) _____

N. _____ (1) _____
(2) _____

O. _____ (1) _____
(2) _____

RECORD OF PROGRESS

Name_____ **Age**_____ **Date**_____

Class_____ **Teacher**_____

Reading Essays

No.	WPM	Comprehension Number Correct	Comprehension %	Vocabulary Number Correct	Vocabulary %
1					
2					
3					
4					
5					
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26					

Getting the Idea

No.	Number Correct	%
1		
2		
3		
4		
5		
6		
7		
8		
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10		
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12		
13		
14		
15		
16		
17		
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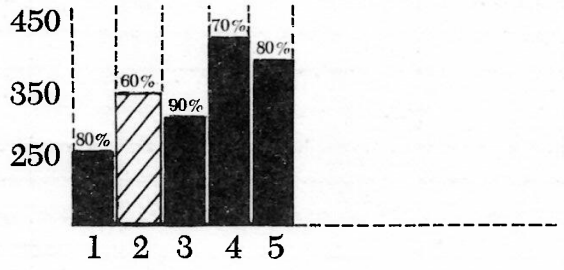
19		
20		

PROGRESS PROFILE

Below is a graph on which to record your reading rate and comprehension scores. This graph will give you a visual record of your progress, so that you can see at a glance how much you improve from one lesson to the next. When you have completed all twenty-six selections, you should see a considerable difference from when you first started work in this book.

Directions: After you have recorded your reading rate and comprehension scores on page 190, color or mark in with a pencil the appropriate bar of the graph below up to the number of words-per-minute at which you read the selection. If your comprehension score is below 70%, draw slash lines on the graph bar instead of making a solid bar. Write in your comprehension score just above the marked-in bar. A sample graph is started for you below:



Words-per-minute

PROGRESS CHART

700
650
600
550
500
450
400
350
300
250

Essay 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

PERSONAL WORD LIST

No.	Word	Definition

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